

THE READER

A REVIEW OF LITERATURE, SCIENCE, AND ART.

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THE READER.

SATURDAY, JUNE 2, 1866.

CURRENT LITERATURE.

BRYCE'S ROMAN EMPIRE.

The Holy Roman Empire. By James Bryce, B.C.L., Fellow of Oriel College, Oxford. A New Edition, revised. (Macmillan & Co.)

THE object of this book is to describe the Empire not as a State, but as an Institution; and that created not so much by any direct act as by a wonderful system of ideas. It is shown to be the crucial instance of the fusion of Roman and Teutonic elements. How far it was the legitimate descendant of the creation of Augustus; how far it was merely a tradition, or a mere revival of departed glories; when and under what circumstances it became the *Holy Roman Empire*; how it degenerated, not in title, but in fact, to the position of a mere German, then an Austrian power; and how it finally dissolved away before the influence of Napoleon,—is the story Mr. Bryce has undertaken to tell. The great difficulty of such a task was to complete it within moderate limits; never to lose sight of the thread which undoubtedly connected the House of Hapsburg with the *gens* of the Cæsars; to discard the episodes which belong exclusively to German, and even to that international history which attaches to Germany alone; and to prolong throughout the key-note which is well-struck at the beginning, by reminding us that in August, 1806, Francis II., wrapping the imperial phantom on its fall as decently as he could, destroyed the oldest political corporation in Europe.

One of the most important dates to be found in chronological tables is that of the extinction of the Western Empire, A.D. 476. It would be curious to inquire at what time this particular epoch came to be credited with the consummation of such an event. The contemporaneous view of the deposition of Romulus Augustulus by Odoacer was a very different one. In one and the same message the son of Orestes laid down his own authority and compelled the Senate to inform Zeno, the Emperor of the East, that the whole Roman world was again united under his sway, and pray him to extend to Odoacer the personal title of King, without, as has so often been said, the territorial addition "of Italy." The Empire suffered no dissolution, but rather was re-united. The idea of one universal Emperor was strengthened. The real consequences of the permanent desertion of Rome, the City, were of course hidden at the time. All the rights of both Empires became consolidated in the hands of the almost Oriental sovereign who sat at Byzantium. Athaulf reigned in Aquitaine as his Vicar. The Mediterranean cities sent tribute to Byzantium. Clovis rode through the streets of Tours arrayed in the embroidered robe of a Consul, and acquired fresh power and a new reverence with the venerable title of Augustus. It was not, however, possible that the severed limbs of the Empire should be always striving to keep up a continuity of existence with their ancient head. The decentralizing force which local institutions began to acquire under the influence of feudalism, the destruction of the great highways, and the dispersion, so to speak, of tongues which provincial barbarisms and the infusion of foreign words and idioms into the Latin speech began to effect, worked henceforth against the old theory of Imperial power. Rome also retained her Law. The civil code maintained itself everywhere except in Britain, nor was it quite without influence even there. Besides this, there was the great influence of the Church. We all know that when the Emperor ceased to reside at Rome, the Pontiff took his place; but it has not been sufficiently pointed out that the

possibility of reviving the Imperial power was thus effected by the very authority which is commonly, and in some respects not incorrectly, held to have supplanted it. "Considering attentively how many of the old institutions continued to subsist, and studying the feelings of that time as they are faintly preserved in its scanty records, it seems hardly too much to say that in the eighth century the Roman Empire still existed—existed in men's minds as a power weakened, delegated, suspended, but not destroyed." For three hundred and twenty-four years the nominal head of Italy resided at Byzantium, till the deposition of Constantine VI. by his mother Irene. The election of a woman scandalized the Western world, a proof how much it still felt its oneness with the undoubted representative of the Cæsars. Rome remembered that if Emperors had for centuries been chosen at another capital than herself, it need not always be so. A conqueror, and a true servant of the Church, was at hand. In the winter of A.D. 800, Charlemagne entered the city. On Christmas Day he heard mass in the basilica of St. Peter's, long since removed to make way for the gigantic dome of Michael Angelo. On the spot where now the hundred lamps for ever burn he knelt in prayer, when Leo advanced, and placed upon his brow the golden crown. "Carolus Augustus" was hailed as "Imperator" by a mixed multitude of Romans and Teutons, and for a thousand years the succession remained unbroken in the West.

This event, unlike the deposition of Augustulus, made an unparalleled impression on those who lived at the time. Mr. Bryce quotes at length the narratives of three contemporary annalists, from an analysis of which he concludes that Charles did not conquer, nor the Pope give, nor the people elect. The Frankish King took it as the legitimate consequence of the authority he enjoyed. The Pope merely performed the function of the high-priest; and the people applauded and accepted. The most curious thing about the whole proceeding was, that whilst Charles had clearly been aiming for some time previously at the Crown, Eginhard assures us that had he known of the Pope's intention beforehand, he would never have entered the Church. The solution of this difficulty by Döllinger is ingenious, and almost certain. Charles was a suitor for the hand of Irene; he hoped to obtain a transfer of the crown, which was the great object of his reign. His coronation by the Pope offended the Court of Constantinople, and forced him into the position of a rival, which he could not abandon with dignity. He did not wish to be set up as an Emperor of the West, he wanted to be the sole Cæsar, and to reverse the act of Constantine. His successors claimed to be the representatives not of Honorius alone; they did not admit any co-partnership with the Eastern Empire, which equally repudiated their title. In the proud pedigree of those we are accustomed to call the German Emperors, Charles stands the sixty-eighth from Augustus, next to Constantine VI., and the rulers of Constantinople are dropped as an illegitimate branch would be from a family tree. With his new title he fancied himself clothed with something like theocratic power. He endeavoured to compile a universal code. He renewed the ancient struggle of the Roman legions against the barbarians of the German forests. "The overthrow of the Irmensul, in the first Saxon campaign, sums up the changes of seven centuries. The Romanized Teuton destroys the monument of his country's freedom, for it is also the emblem of paganism and barbarism. The work of Arminius is undone by his successor."

Passing over the confused state of Europe from the death of Charlemagne, and the division of his vast possessions, the next great figure is Otto the Great. He may be called the creator of the *Holy Roman Empire*. As a German king, Otto was waging doubtful war with the feudal magnates of central Europe, and running the course of

Capet in France, or Ethelred II., in England. Italy had no head like these countries. Her intestine commotions were more pernicious to the inhabitants. She was desolated by the feuds of a crowd of petty princes. Otto was enthroned at Aachen, and was in many respects the true representative of Charlemagne. As the Abbot Adso wrote in 950: "So long as there remain kings of the Franks, so long will the dignity of the Roman Empire not wholly perish, seeing that it will abide in its kings." His coronation at Rome in 962 was an act of Papal intercession, so also more decidedly than ever before one of Papal favour. His revival of the Empire was due not to his commanding position, or the width of conquests. It expressed a necessity of the age. Like the notion of a fee in the minds of lawyers which it is held must always exist somewhere, so in the Middle Ages there existed a notion that the monarchy of the World must always reside in some visible head upon earth. The Popes up to this period were far from being hostile to the Emperors. They did not, indeed, wish them to be close neighbours, but they held that power the necessary complement of their own, and thought that Christianity itself would be equally imperilled by the fall of one or the other. "It is under the emblem of soul and body that the relation of the Papal and Imperial power is presented to us throughout the Middle Ages." In his seventh chapter Mr. Bryce traces clearly the development of these ideas from the eighth to the fifteenth century. He shows how the conception of a universal monarch was interwoven with the theology and the philosophy of those times. Scripture was of course ransacked to find prophecies of what was thought to be an eternal ordinance of God. "The two swords of which Christ said, 'It is enough,' became the spiritual and temporal powers, and the grant of the spiritual to Peter proves the supremacy of the Papacy." It is clear from all this that the Empire had entered on quite a new phase. The learning of that day might, and would, endeavour to connect it with the original institution of Julius and Augustus which bore the same name. But, like the Papacy, it required no vast resources for its protection. It was essentially an office open to every rank and every race. Its holder was entitled to the obedience of Christendom; but not as an owner, or as a feudal lord. He was a type of that unity which was then deemed essential to civilization and order, and the idea of which was only dispelled by the Reformation.

But Otto the Great was not only an Emperor; he was a German King. This fusion of characters has influenced the whole subsequent history of Germany and Europe. Otto endeavoured to establish a real power in Italy, and would have governed from Rome itself had he been capable. He would have reduced his own Germany to be a subject province; but he died too soon, and his line was extinct with him. One of the greatest of his successors, Henry III., might, perhaps, have succeeded in a similar policy, but he also was removed suddenly, and those struggles between the Empire and the Papacy commenced which are so familiar to the readers of Dante. That such a collision was inevitable is now very apparent to us; but it was long before it became in reality an acknowledged fact. Nor can we be surprised at the issue; but that appeared by no means so certain in the minds of men who, to use the language of mediæval writers, believed that the Empire had been divinely ordained in order to prepare the way for Christianity itself. It was under Frederick Barbarossa, the mightiest opponent of the Popes, that the epithet of "Holy" first was added. "So far as is known, it occurs first in the famous privilege of Austria, granted by Frederick in the fourth year of his reign, the second of his Empire, 'Terram Austrie quæ clypeus et cor sacri imperii esse dinoscitur.'" Mr. Bryce is most likely right in his conjecture that this epithet was devised to meet the re-

proach of Hildebrand, that whereas his power was spiritual, that of the imperial was secular, earthly, and profane. In theory, one authority was as divine as the other. But it had not been thought necessary to assert it in so emphatic a manner, until the ruin of the more anomalous institution was actually preparing. With the grandson of Barbarossa fell the House of Hohenstaufen, and with it all hopes of restoring the Empire to what it had once been under Charles, or even under Otto the Great. It bequeathed to Germany a title and pretensions which have prevented that confederation from ever taking rank as a united European kingdom, and the effects of which are visible at the present moment, and may still deluge all the plains of Italy with blood. The German potentates had been so long accustomed to look upon their feudal superior as "Roman Emperor," that they could not separate the local from the universal monarch. They must have a king; and they could have no king but Caesar. But they took care not to make him too powerful. They had suffered so much from the schemes of those who wanted to be universal lords, not only in name but in fact, that they determined to elect a petty prince whose domains were small, and ambition limited. It was in this spirit that the electors chose, in 1273, Rudolf, Count of Hapsburg, to be the founder of the House of Austria. It would be tedious here to trace the fortunes of that House. Even Mr. Bryce has been unable to carry the reader the next six centuries without frequent digressions from his main point. These show a thorough comprehension of the subject, though we notice rather too much repetition of the leading ideas. Most persons will follow our example, and hasten on to the closing scene, when Francis II. assumed the almost ridiculous title of "Emperor of Austria." For the first time the style of "Emperor" was held by three sovereigns. "With no more legal right than the Prince of Reuss or the Landgrave of Homburg might pretend to, Austria has assumed the arms and devices of the old Empire, and being almost the youngest of European monarchies, is respected as the oldest and most conservative." Those who wonder at what they call the present aggressive attitude of Italy will do well to study Mr. Bryce's pages. He is dispassionate, and perhaps dry. But he brings out the descent of the true title to Lombardy and Venetia in the style of a well-prepared conveyance. Let us hope, for our parts, that the true heir may enter quickly, peacefully, and with the consent of all Europe, upon that inheritance to which no monarch who does not represent the Cæsars can possibly lay claim.

MR. RUSKIN.

The Crown of Wild Olive. Three Lectures on Work, Traffic, and War. By John Ruskin, M.A. (Smith, Elder, and Co.)

MR. RUSKIN is always very happy in his titles. They are fantastic, as might be expected, but yet they provoke our curiosity, which is probably what he aims at. St. Paul was not ashamed to compare the course of the Christian to the stadium of the heathen, and to speak of the reward he looked over in the terms of a youthful athlete striving for a "crown." Mr. Ruskin cleverly enough has remembered that the highest prize was for the ancients "only some few leaves of wild olive, cool to the tired brow. The wreath was to be of wild olive, mark you;—the tree that grows carelessly, tufting the rocks with no vivid bloom, no verdure of branch," &c. He now asks his audience what "crown" it is they are looking over, in a spirit which may be defined as a happy mixture of religion, political economy, and practical worldliness. "I chiefly desired to question my hearers, operatives, merchants, and soldiers, as to the ultimate meaning of the business they had in hand." "One had first of all to face the difficulty just spoken of—to me for the present insuperable—that of knowing whether to address one's

audience as believing, or not believing, in any other world than this." This is indeed a difficulty, for in this country you will never get a clear answer from any body of men to the question. And so Mr. Ruskin found:—

For if you address any average modern English company as believing in an Eternal life, and endeavour to draw any conclusions from this assumed belief, as to their present business, they will forthwith tell you that "what you say is very beautiful, but it is not practical." If, on the contrary, you frankly address them as unbelievers in Eternal life, and try to draw any consequences from that unbelief, — they immediately hold you for an accursed person, and shake off the dust from their feet at you.

Baffled therefore almost in the outset, he begs his readers to pardon the "hesitation in driving points home" perceptible throughout. He cannot get an audience composed of avowed infidels; and he never can believe that, however much they may profess, any large audience can be composed entirely of real Christians. He feels, therefore, as a lecturer, that he is addressing men who are essentially insincere; that is, not so much in themselves, as in their attitude to the lecturer. He is expected to speak out; all they have to do is to sit and listen decorously. He is the mad piper who is to make them dance—if they feel inclined. They cannot be questioned. They are a body of scholars who, like the sons of the noble Romans, are taught by their own slaves. He wishes to consider them heathens, yet scarcely likes to advise them altogether on that supposition. In no one of his printed works does he remind us so much of Carlyle. There is a passionate pleading which sometimes slides into a grotesque earnestness; a dealing with religious subjects which borders closely upon the profane, yet avoids the reproach of wilfully holding up sacred things to ridicule. Thus his conception of Judas Iscariot is neither new or absurd, yet those who have not met with it before might easily shut the book as containing wanton parodies of terrible examples.

We do great injustice to Iscariot, in thinking him wicked above all common wickedness. He was only a common money-lover, and, like all money-lovers, didn't understand Christ; — couldn't make out the worth of Him, or meaning of Him. He didn't want Him to be killed. He was horror-struck when he found that Christ would be killed; threw his money away instantly, and hanged himself. How many of our present money-seekers, think you, would have the grace to hang themselves, whoever was killed? But Judas was a common, selfish, muddle-headed, pilfering fellow; his hand always in the bag of the poor, not caring for them. He didn't understand Christ; — yet believed in Him, much more than most of us do; had seen Him do miracles, thought He was quite strong enough to shift for Himself, and he, Judas, might as well make his own little bye-perquisites out of the affair. Christ would come out of it well enough, and he have his thirty pieces.

Those who would run away from this, are wrong. If they read on, they would find Mr. Ruskin meant nothing less than buffoonery or impiety. He glides away cleverly enough to a comparison between the baronial plunderers who built their castles and levied tolls upon the Rhine, and the capitalists of our day, who, "can make everybody who passes pay toll to his million, and build another tower of his money castle."

We like Mr. Ruskin this time best upon "Traffic." He was summoned down, he tells us, to talk to the inhabitants of Bradford about the Exchange they were going to build. But when he got there he declared he must talk about something else. They wanted to get an idea from him as to what was the best architecture for the occasion. He is a long time coming to the point, but, much we must confess to our own astonishment, at last he actually does so. "You live," says he, "under one school of architecture, and worship under another? Do you consider Gothic a pre-eminently sacred and beautiful mode of building, which you think, like the

fine frankincense, should be mixed for the tabernacle only, and reserved for your religious services?" If so, he sagaciously concludes "you have separated your religion from your life." Then he starts off again, and seems to upbraid us for calling our churches "The House of God." Jacob applied this legend or sentence to a Place, not to a house built, or even a stone set up, by hands. Getting out of this, he passes in review his own books and all styles of architectures, and though he declared he could not think of doing it, he does sketch out a design for pagan, money-getting Bradford:—

I suggest decorating its frieze with pendant purses; and making its pillars broad at the base, for the sticking of bills. And in the innermost chambers of it there might be a statue of Britannia of the Market, who may have, perhaps advisably, a partridge for her crest, typical at once of her courage in fighting for noble ideas, and of her interest in game; and round its neck the inscription in golden letters, "Perdix fovit quæ non peperit." Then, for her spear, she might have a weaver's beam; and on her shield, instead of her Cross, the Milanese boar, semi-fleeced, with the town of Gennesaret proper, in the field and the legend "In the best market," and her corslet, of leather, folded over her heart in the shape of a purse, with thirty slits in it for a piece of money to go in at, on each day of the month. And I doubt not but that people would come to see your Exchange, and its Goddess, with applause.

Having gone so far as to defile himself with drawing an Exchange, he now proposes to his audience a plan of life:—

Your ideal of human life then is, I think, that it should be passed in a pleasant undulating world, with iron and coal everywhere underneath it. On each pleasant bank of this world is to be a beautiful mansion, with two wings; and stables, and coach-houses; a moderately sized park; a large garden and hot-houses, and pleasant carriage-drives through the shrubberies. In this mansion are to live the favoured votaries of the Goddess; the English gentleman, with his gracious wife, and his beautiful family; always able to have the boudoir and the jewels for the wife, and the beautiful ball-dresses for the daughters, and hunters for the sons, and a shooting in the Highlands for himself. At the bottom of the bank is to be the mill; not less than a quarter of a mile long, with a steam-engine at each end, and two in the middle, and a chimney three hundred feet high. In this mill are to be in constant employment from eight hundred to a thousand workers, who never drink, never strike, always go to church on Sunday, and always express themselves in respectful language.

With this he concludes, or nearly so. In fact, it was impossible to say much more, except to warn his hearers that this sort of thing could not last for ever. One illustration Mr. Ruskin might have taken from antiquity. "The Baker's Tomb," just outside one of the gates of Rome, would be a charming example for a British tradesman. It is not only appropriate but beautiful, and thoroughly bears out his theory that sincerity is the greatest requisite for successful art. No one can lay down this little book without being the better for it. If sermons were only preached in this style—and we see no reason why it should not be so—our cathedrals would fill as well as the "Tabernacles," on the architecture of which we trust Mr. Ruskin will, ere long, be as amusing and instructive as he is on the yet unbuilt Bradford Stock Exchange.

PSYCHOLOGY.

The Tripartite Nature of Man. By the Rev. J. B. Heard, M.A. (Edinburgh: T. & J. Clark.)

WITHIN the last few years, Delitzsch and other writers of the German school, who have recognized the importance of the formation of a system of psychology which shall give support to the doctrines of ortho-

* Jerem. xvii. 11. (best in Septuagint and Vulgate): "As the partridge, fostering what she brought not forth, so he that getteth riches, not by right, shall leave them in the midst of his days, and at his end shall be a fool."

dox Christianity, have attempted to review the distinction between the soul and spirit, and to prove the threefold nature of man in opposition to the dual theory of the schools. It is this distinction between soul and spirit, more especially in relation to the question of the Fall and the other cardinal points of Christian doctrine, that the book before us has been written to enforce.

The theory laid down may be thus stated. Man partakes of the nature of other animals in having a soul, or $\psi\upsilon\chi\eta$, but he has in addition a spirit or pneuma. The $\psi\upsilon\chi\eta$ is the seat of the intellect, the pneuma the seat of the conscience, or the faculty of God-consciousness. Adam was created with the powers of the $\psi\upsilon\chi\eta$ in full activity, but, although he was born innocent, the pneuma, instead of being fully developed, was in a rudimentary state, and yet with an inherent capacity for development. Placed in Paradise as though in a school for the education of the pneumatical faculty, Adam fell in consequence of his not being satisfied to know that "good is godly, and evil ungodly," simply because so decreed by God, and through his desire to know good and evil as God himself knows them. From that moment the power of developing the spiritual faculty was lost through the deadening of the pneuma, and even the body and soul were affected, although not so seriously as the highest portion of man's being. The various powers of man's nature have ceased through the deadening of the pneuma to unfold harmoniously with each other, the presence of the pneuma showing itself only as conscience. Original sin is not an actual taint of the soul, but the deadening of the pneuma or loss of the faculty of God-consciousness, and is therefore rather negative than positive. Having lost the controlling influence of the pneuma, man, whatever intellectual development he may attain, is neither able nor desirous of finding out God. This defective condition of man's nature continued universal until after the resurrection of Christ, when the Holy Spirit or Divine pneuma was given to man. The result of the communication of the Holy Spirit is the quickening of the human pneuma, whose conflict with the body and $\psi\upsilon\chi\eta$, so graphically described by St. Paul, leads to regeneration and ends in sanctification. All the faculties of the threefold nature of man are thus restored to harmony. The result of the quickening of the pneuma does not however end with the present life. The soul is immortal only because it is joined to the spirit, and the spirit being dead through the Fall, it must become equally mortal as the soul. The quickening of the pneuma however restores its immortality; the influence of Christ's resurrection being even felt by those who persevere in ungodliness. The pneuma is developed in the wicked after death, that they may be reserved for final punishment.

This summary shows the nature of our author's theory, and we think it is one which all theologians will ultimately receive, because it is the only one which will logically explain the fundamental Christian doctrines of original sin, and the new birth. Nor does it differ much theologically from the general opinion as to the effect on man's nature of the Fall and the change effected in regeneration. Its peculiarity is the distinguishing between soul and spirit, a metaphysical view which alone, we think, gives consistency to the theological teachings. There are, however, certain difficulties attending, not so much our author's psychological theory, as his particular application of it, which will, doubtless, present themselves to thoughtful minds. One of these arises from the doctrine of the Fall itself. Man is a responsible being as a consequence of his having a knowledge of the distinction between good and evil, and yet he is forbidden to do that by which alone he can attain to the knowledge of good and evil. Our author endeavours to meet this objection *in limine*, by supposing that Adam had already a knowledge of moral distinctions, as

arising from the will of God, but not otherwise, and that it was his desire "to know good and evil in a God-like, not in a creaturely way," which led to his fall. We must admit we do not see the force of the distinction here drawn, nor how eating of the forbidden fruit could give Adam more than what, on our author's hypothesis, he already possessed. It appears to us that the only construction the language of the Book of Genesis will bear is that Adam had no knowledge of good and evil until he had eaten of the forbidden fruit. It is true our author asserts that Adam sinned only in his psychological and not in his pneumatical nature, from which we presume his knowledge of good and evil was derived from the former and not from the latter. This is hardly consistent however with the description given of Adam's knowledge, which was not a mere consciousness of good and evil, but an actual perception of the distinction between them. Supposing, however, the $\psi\upsilon\chi\eta$ alone to have been concerned with this knowledge and the consequent fall, we fear it must follow that the lower animals, who also have the $\psi\upsilon\chi\eta$, have a similar knowledge of good and evil and a like capacity of falling!

Another difficulty here presents itself which will have much weight with many minds, although our author may be able to deal satisfactorily with it. Adam appears to have fallen before the germ of the pneuma was developed into activity, and immediately on the Fall the pneuma "became so deadened that it is the same as if it never existed." The result was the powers of the body and soul only were able to develop themselves, and man may be said to have become practically a creature of body and $\psi\upsilon\chi\eta$ only. On this theory however, what was then the difference between the nature of man and that of the lower animals, and how is it that the latter, possessing the $\psi\upsilon\chi\eta$, which embraces the intellectual and also the moral faculties to some extent, have not shared in man's intellectual development? This opens up the question of the distinctive superiority of man which our author asserts to be in his possession of the pneuma. This is hardly consistent with his statement that Adam's descendants "inherited the whole nature of their parents, the animal body, the intellectual soul, but not the Divine pneuma." Our author appears however unable to decide as to the relation of the pneuma to man after the Fall, as he afterwards asserts that the spiritual capacity still remains as a dead or rudimentary organ without functions, and that the dormant pneuma, as conscience, continues to witness for God. If the pneuma acts as conscience, it is not dead or dormant, and if not dead or dormant, what becomes of the explanation given by our author of the nature and effect of the Fall? We think our author has been more successful in explaining the transmission of the effects of original sin, which, on the theory of man's threefold nature, are reduced to a simple privation of the pneuma. He has moreover thrown much light on the mysterious process of the new birth and the moral change with which it is accompanied, and also on the question of man's immortality. In relation to the latter subject, however, we think our author's assertion that immortality was lost by the Fall, and was restored only by the resurrection of Christ, will meet with some opposition. He says, "If Christ were not raised, death would most probably have been what the ungodly and impenitent would wish it to be, an eternal sleep." It follows from this that, as to those who died before Christ's resurrection, and as to the unregenerate who died after that event, there can be no future state. The pneuma, having lost its functions, shares the fate of the $\psi\upsilon\chi\eta$, which naturally dies with the body, unless sustained by the pneuma; and must not a man in such a condition be absolutely dead? This is certainly the logical inference from our author's premises, but he meets the objection, by supposing the pneuma, even in the unregenerate, to be after death aroused to a certain degree

of activity. If however the pneuma of the unregenerate be active after death, does it not prove that, notwithstanding their sinfulness, they are immortal, and therefore that the pneuma must have been active during life, and consequently, according to our author's view, that no person is really unregenerate? Probably the strongest opposition which will be made against the threefold theory of man's nature will be on the ground of its tendency to sap the foundation of the doctrine of the Trinity. True, our author firmly believes in the truth of that doctrine, but we fear his reasons for denying the analogy between the threefold nature of man, and that of God will not be satisfactory to most minds. If man, created in the image of God, be a creature of body, soul, and spirit, God must be a being of a similar nature. It is beside the question to assert that there is no such analogy, "as in God there are three Persons in one substance; in man three substances are fused into one person." Our author endeavours to meet the objection by the assertion that "man is made in the image of God and after His likeness, not in the sense that the three parts of every man reflect and shadow forth the three Persons of the one God; but in the sense that one part in man is the image of God, and that He can become after His likeness in every part." We much doubt, however, whether this will be received as a satisfactory solution of the difficulty, inasmuch as seeing that in God there are three Persons, the one part of man made in His image should have three parts, and therefore consist of three persons! The Holy Ghost is the Divine Pneuma, and the likeness in man to that person of the Trinity must be sought in the human pneuma, which is derived from the Divine. We must, however, leave this question to be settled between our author and those who find this difficulty in the way of the reception of the theory he advocates.

Before closing the review of the book before us, we must express our regret that its writer has not taken a wider view of his subject, and, putting on one side the much-debated question of the Fall, treated of man simply as a being whose higher faculties and desires are imperfectly developed, and considered the question of man's threefold nature more from a psychological standpoint than as one of pure theology. We think this must have resulted in a wider definition of the pneuma than as being the organ of God-consciousness. The correlative development of religion and civilization in its fullest sense during the Christian era, is itself a remarkable phenomenon, and the more the relation between them is considered, the more will it be found that they cannot be divorced in questions relating to man's nature. If he have a threefold nature, as declared by our author, it is of the utmost importance for the interests of metaphysical science that it should be established on strictly scientific grounds, and not be left to be inferred from its power of explaining certain abstruse questions of theology. We must however congratulate our author on having, from a theological point of view, established satisfactorily, and with much thought, the theory he advocates, and with having treated a subject generally considered dry and unreadable in an attractive style. We cordially recommend the work before us to the careful study not only of theologians, but also of our psychologists, to whom perhaps it may after all be the most useful.

MRS. BYRNE'S TOUR IN SPAIN.

Cosas de España, Illustrative of Spain and the Spaniards as they Are. By Mrs. W. Pitt Byrne. 2 Vols. (Strahan and Co.)

"FATHER," said Bob Sheridan to his indulgent parent, "give me fifty pounds that I may visit Paris." "Why do you wish to visit Paris?" responded his father. "I wish to say that I have seen Paris," was the reply. "Why," said the statesman, "you can say that now; no one will find out you have not been there, and you can save your money." Thanks to the cheapness

and excellence of our popular guide-books, the feat of writing a tour in Spain can now be accomplished by almost any one, without of necessity travelling beyond the limits of the Metropolitan Parcels Delivery. The first requisite to ensure success is to describe personages, events, and places in a hybrid dialect, composed of the several *patois* of the Peninsula, and a little English. To do this, a vocabulary of less than sixty words will furnish the tourist with a language wherein to describe all the subjects which he may have accidentally observed. When simple-minded English people hear bread always spoken of as *pán*, butter as *manteca*, and cheese as *queso*, they may be led inadvertently to suppose some esoteric attributes concomitant with the ordinary objects signified by such outlandish names. The term *mozo* is invested with a charm which the English term "boots" fails to express; and if by an audacious freak of geographical and novelistic ingenuity the term *maritorne* can be applied to the housemaid in an inn in the Basque provinces, great *kéōc* will await the tourist at the hands of those who are not versed in the names of the Manchegan inn-girls in "*Don Quijote*." All travellers recollect well when for the first time in their lives in a foreign inn they called for dinner; how spellbound and astonished they felt when, after some time, food of some sort was placed before them by the host. And in the changing scenes of travel, when a Dr. Johnson would have said, on retiring to his bedroom, "a dirty fellow bounced out of the bed wherein one of us was to lie," how graceful, how elegant, how redolent of *el sibilante Castilismo*, it is to say "*un majo descamisado* arose from the *cama* we had selected for the *siesta de noche*."

Such and similar polyglot combinations of the vulgar Spanish tongue, mingled with frequent quotations from the minor Latin poets, and even from Greek anthology, adorn this work. Occasionally the English language is resorted to; the greater portion of the work being expressed in another language, of which we hope never to comprehend the syntax or prosody. The following is an elegant extract:—

We shrewdly suspect, however, that the ingenuity is due in a great measure to the extensive adulteration of the coffee with roasted acorns, of which it is evident enormous quantities are consumed by the bipeds. As for the parties [*sic*] to whose special troughs this article of consumption is consigned in other countries, they are fed upon chestnuts; so that if the prodigal son had followed his porcine occupation [*sic*] in this country, he would not have been so badly off in descending to the husks [*sic in orig.*] which the swine did eat.

Really, the amount of dilemmas in which the above quotation plunges us baffles our ingenuity. Whether the prodigal son did or did not occupy himself as a pig (the authoress perchance confounding him with Nebuchadnezzar) for some time in his life, we learn for the first time that the edible portion of the chestnut is identical with the husk. The kernel of a subject, however, was possibly beyond the immediate investigation of our heroine.

When a careful examination is made of the work, and the description of towns, &c., are compared with those afforded in the popular guide-books, an ungenerous and suspicious critic may be led to doubt whether Spain has ever been visited by the authoress of "*Cosas de España*." But to establish such an exegesis of the probable origin of this work would require much proof. All that a dispassionate inquirer would be justified in concluding would be that Spain had probably been traversed by her blindfold. For after a careful examination of all the little anecdotes and *bon-mots* which are continually interspersed in the text, we see not one which bears the imprint of having been observed by an eyewitness. We see much which reminds one of Bourgoanne; somewhat which is scarcely comparable with Ford, and we miss the laconism and exactitude of Charnock. Ford, whose encyclopædic knowledge

of Spain and the Spaniards was united with vast classical acquirements, had a habit which rather detracted from the convenience of his work, of interlarding his discourse with much classical quotation, and with constant political argument. This blemish is faithfully copied in the present work, although we miss Ford's vivid description of Spanish life and manners. Charnock, who veils his deep acquaintance with Spanish literature and the inner life of the people under the modest guise of a "guide-book," disdains to attempt the artifice of employing phrases in foreign tongues which the English language conveys with perfect exactitude. The unhappy reader who wades through "*Cosas de España*" has need to exclaim with Pantagruel "*Dea, mon amy, ne sçavez vous parler françois?*" and to hope that a few words of his own language, or at least of some known European tongue, may be vouchsafed him.

One flaw is very striking, and that is the amount of slang and provincialism which is continually used. This is not right. Slang may be a very good thing in its way; the compilation of slang dictionaries has afforded much instruction to philologists, who have shown that words which are slang or cant in one century become engrafted in the "best society," and soon form part of our recognized popular literature. But slang has its limits, and obeys the law of geographical distribution. If the French traveller of the popular anecdote who sought for the house of the "divine Williams" at Stratford-by-Bow, had told us that he met on the road a group of kilted Highlanders, singing to the music of the "bug-pipe" the popular dirge of "Slap! bang! here we are again!" as great a solecism would be committed as has been unwittingly perpetrated by the authoress, when she has put Andalusian forms of expression in the mouths of Madrileños, and the Castilian dialect in the lips of the natives of San Sebastian. The elision of the *d* between vowels, although practised in Castile, and to a greater extent in Andalusia, need not be expressed on paper. *Prado* may be pronounced *Pra'o*, so much the worse for the hearers; but it need not be spelt with the elisional apostrophe.

One little passage in the work, however, atones for much carelessness and slovenly philology. It is the delicious little nursery rhymes which are quoted in the second volume. Such a rhyme as—

Duermete, niño chiquito
Duermete, y no llores mas
Que se iran los angelitos
Para no verte llorar—

betrays a deeper amount of poetical feeling than is usual in nursery rhymes, and is almost worthy of Prudentius or of St. Theodulph of Orleans; while the quaint pleasure with which the little children are taught to believe that—

A la puerta del cielo
Venden zapatas
Para las angelitas
Que están descalzos—

makes one suspect a definitely Gothic origin for much of this popular lyrical literature. Contrasting the two great schools of thought which have been face to face in Spain for the last twelve hundred years, the influence which the Gothic mind has had over the thoughts of Spain is not less marked, though less obtrusive, than the evidences of civilization which Moorish colonization produced. In spite of the constant Africanisms which exist in the language, in spite of vocabularies which show the enormous number of pure Arabic words to be found in the Spanish, the traditional thoughts of the women and children must, during centuries of occupation, have often and strongly reverted to the Norse ideas of their flaxen-haired ancestors. Whether or not the *rubio* population which is occasionally found is of really Gothic descent, is another question. We shall probably argue this at another time; and now wish merely to insist on the fact that even where physiology and philology may unite in demonstrating an African origin for much

of the Spanish population, the mental phenomena which are often presented afford us a psychological test whereby we can affirm that much original Northern influence has remained to leaven the popular literature with sentiments and ideas foreign to the habitual thoughts of the Murcian or the Andalusian. The conformation of the skull in the northern provinces of Spain appear to bear out this theory, excluding of course the Basque evidences which are occasionally presented; and we trust that philological prejudice will not long prove an obstacle to the recognition of one of the most important elements in the Spanish population. One of the old chronicles of Spain lies before us as we write, the *Crónica de Don Rodrigo*, printed by a German at Sevilla in 1511. We have been much struck with the great amount of native population which the Moors subjugated, even in the south of Spain; that population has left its traces; and we sincerely hope that the successful establishment of the Anthropological Society of Madrid will tend to the publication of a comprehensive memoir by Spaniards on the Anthropology of Spain, similar in character to the memoirs of Broca and Lagneau on the ethnology of France.

We cannot quit this notice of "*Cosas de España*" without one word respecting the elegance of the paper and typography with which the work is adorned. In the guise in which it appears, it doubtless will occupy a prominent position on many drawing-room tables during the next few months.

FRENCH NOVELS.

Le Talisman. Par Jules Janin.—*Les Fourches Caudines*. *Les Animaux Malades de la Peste*. Par Amédée Achard. (Paris: Hachette et Cie.)

THESE three works form part of a series of very pretty volumes which Messrs. Hachette are at present engaged in bringing out. So far as their exterior is concerned, they leave nothing to be desired in point of "getting-up," whilst, from the volumes already published, the selection appears to be careful and judicious.

No one could read "*Le Talisman*" without being pleased with it; and yet, perhaps, very few people could tell why it pleased them. It contains very little story, and its few characters are only lightly and sketchily drawn; but there is a sparkling freshness about it which more than compensates for these defects. M. Janin is a true child of that bright Paris where nothing ever seems to grow old; and if we did not know how long he has been a favourite with the Parisian public, and if he were not fond of telling us in his own works that he is the contemporary of a race of great men, now, alas! rapidly passing away, we might make the same mistake as some of the French journals did with respect to Charles Mathews when he first appeared in Paris, and put down the veteran author as "a young man of considerable intelligence." It is this youthfulness of style which is so charming in "*Le Talisman*," and which will certainly make the little work a universal favourite.

"*Les Fourches Caudines*" is one of the innumerable stories which turn upon the breach of that commandment that French novelists are always trying to persuade us their countrywomen habitually disregard. Apart from this failing, the book possesses considerable merit. The contrast between the two principal female characters is a very happy study; and the brave but heartless Colonel M. de Brevaus is an excellently-drawn character. The story is well told, and though decidedly more suited to French than to English tastes, is likely to find a considerable number of readers.

A much superior book to this is "*Les Animaux Malades de la Peste*," by the same author. It is not, as the reader might at first suppose, a treatise upon the cattle-plague, but a very ably-written novel, embodying the trials and struggles of two young people, brother and sister, who are left orphans in Paris, and have to shift for themselves against the world. In this work M.

THE READER.

2 JUNE, 1866.

Amédée Achard has shown what he is really capable of doing. We have several well-conceived characters, who are made known to us by a series of letters so cleverly written that when we meet their authors afterwards in a more tangible shape in the course of the story, we recognize them as old friends, and can tell at once what they will do when placed in certain positions of difficulty. First among them in order of merit we must mention a young Scotchwoman, Elise Dunbar, a splendid specimen of a woman, who, having to do battle unaided with the world, shows herself fully equal to the task, and yet never loses for an instant any of those pre-eminently female virtues and graces which are so often worn away in the struggle for bread. We might mention several other striking characters which would amply bear out our opinion of the work; but we prefer to leave those to whom a good novel is a treat to read for themselves, assuring them with the greatest certainty that they will not be disappointed.

RECENT VERSE.

Athenais; or, the First Crusade. By William Stigand. (E. Moxon & Co.)

Duke Ernest, a Tragedy; and other Poems. By Rosamond Hervey. (Macmillan & Co.)

Dramatic Studies. By Augusta Webster. (Macmillan & Co.)

Eros: a Series of Connected Love Poems. By Lorenzo Somerville. (Trübner & Co.)

Lyrical Thoughts. By the Author of the "Pole Star of Faith." (Edinburgh: Seton & MacKenzie. London: Whittaker & Co.)

THE highest poetry is always a reflection of the age in which it is written. Unless some intellectual conviction, craving, or aspiration of the time finds utterance in poetry, its power over men and the chances of its success are equally small. The poet is not, as men have at times depicted him, a dreamer musing over faded splendours and visions of days gone by. His life is in the present and the future, and the past to him, as to all thinkers, is chiefly valuable for the light it throws on that which is to come. It is not likely, and perhaps not possible either, that the works of one man should reflect the whole, or even any large portion of the intellectual movement of an age. In proportion, however, as they are more or less in unison with what is best in it, is their highest purpose well or ill-fulfilled. Different in their teaching as were the three great Greek tragedians, there can be no question that each stood to his age in the highest position the poet can occupy—that of the exponent at once and the leader of its thought. The Persians, or the Seven against Thebes of Æschylus, did not more fully embody the warlike spirit which recent and glorious military successes had awakened in Athens, than the "Prometheus Bound," the discontent and gloom with which the thought of the sternness of inexorable Fate inspired those who occupied themselves with the highest problems of our existence and destiny. Equally characteristic of other phases of Athenian thought are the continued reverence and worship of the gods of Sophocles, and the paraded morality and sceptical suggestions of Euripides. Similarly, in recent days, the works of Wordsworth, Byron, and Shelley, represent the sympathies and yearnings of a large proportion of those minds which are influenced by any changes of thought; and contradictory as are the views they contain, all are characteristic of and reflect the age in which they were produced.

The man who successfully reproduces the manners and modes of thought of a past age is entitled to the praise that attends ingenuity, and perhaps to something more. No matter, however, how imaginative may be his treatment of his subject, how flowing and musical his verse, and how miraculous soever his rehabilitation of ancient creeds or modes of thought, his claims to the honours of poetry will probably be unavailing. One of the reasons for the failure of all prize poems at

our Universities, is the fact that the subjects are such as poets, who know the source and value of their own powers, will not attempt to treat. Not all the taste and delicacy of versification of Heber could redeem from failure a poem written on a subject like Palestine, and it remains accordingly to the present day a picture beautiful but meaningless.

Mr. Stigand has made in "Athenais: or, the First Crusade," an effort for which a truly great poet would not be sufficient, and Mr. Stigand is far from being a great poet. At the present time to write an epic on the Crusades is about as useful an attempt as to compose a new Iliad. At the time when Tasso framed his divine epic the Crusades were portions of living and speaking history. The causes which had produced them were not yet forgotten. Chivalry was still in its prime, and the Catholic religion was a living and active power. Tasso then chose a subject intimately associated with influences that were vital and fermenting in the minds of men, and though at times allegorical or mythological in his treatment, the snares in which the Christian heroes were entrapped were such as those for whom he wrote believed in and accepted as real.

All the causes that rendered the subject of Tasso's poem appropriate, and prepared for it its singular and almost unrivalled popularity, have now been lost for centuries; and we may as well hope to conjure back the participators in the drama he described as to re-awake an interest in the struggle in which they fell or conquered. Mr. Stigand's poem accordingly remains a monument of literary perverseness. It is scarcely conceivable that a man should sit down earnestly and diligently to the composition of an epic in six cantos on a subject like that he has chosen. Here, however, is the completed work; an epic of over eight thousand lines, descriptive of fights between Christian and Moslem, of flashing battle-axes and curved scimitars, of Norman bravery and Paynim wiles.

The execution is in keeping with the attempt. The metre is Spenserian, and the treatment as prosaic as that in any work since the times of Sir Richard Blackmore. The task of turning the whole into prose would be singularly light. The alteration of the position of one word in each line would, as a rule, be sufficient for the purpose. The two following stanzas, selected haphazard, perfectly illustrate this:—

Yet vast as were the woes endur'd and told
In hall and bow'r throughout the Christian West,
The heart of faith within them wax'd not cold,
But onward still with Cross and lance they prest:
Nor were they vain, the vows which they profess'd—

They mightiest empires into ruin shook,
The heathen of Christ's land they dispossest'd:
If weaker faith their glorious prize forsook,
Men will with shame in time to their ensample look.

They made for us a new heroic age
On which Romance will ever fondly dwell,
Grandeur than aught in Time's recording page:
They made the Sword serve Truth; their Valour's spell

Maintains its charm where'er they fought and fell;
Tho' Godfrey's sword, which shap'd for Christ a throne

Where not a Christian now dare sound a bell,
Is but as relic to the curious shown,
And Islam dreadless sits upon the victor's stone!

The reader may exercise his own ingenuity in seeing how slight an alteration will convert the lines here given into prose, noticeable only for a little turgidity and a general absence of well-defined meaning. The fighting is described with great care, and a realism which is anything but poetic. We presume such lines as—

And ever and anon with dext'rous art
The Turks hurl forth their hot artillery,
Greek-fire wreath'd round the javelin and the dart,
will be justified by the author on the strength of the introduction of artillery into the com-

bats in "Paradise Lost," but such commonplace expressions as women "in their night attire" or such lines as—

Allah el Allah! Allah, Allah! Hu!

or—

The quenchless cries from each fir'd bosom flew,
"Aie! O Saint Sepulchre! aie!" and "Dieux lo veut,"

are continually met with, and their employment is not to be justified.

The volume of Miss Hervey, though in all respects more satisfactory than that of Mr. Stigand, is open to the same objection, that it is rather an exercise of literary ingenuity than a spontaneous and irrepressible utterance of thoughts or feelings characteristic either of an age or an individual. There is, however, so much that is genial, kind, and brave in Miss Hervey's utterances, that her work extorts a certain measure of admiration even while it incurs censure.

"Duke Ernest" is neither a great poem nor a good drama. Its versification has little music, and its dramatic action is slow and tedious. The pulse never throbs in sympathetic acknowledgment of the power of a situation or the depth or significance of a phrase. We read calmly and thoughtfully dialogues which pleasantness of diction and generosity of thought save from becoming tedious, and we rise from their perusal as from the conversation of a genial friend in whose society we derive moral rather than intellectual improvement or culture. The minor poems at the end of the volume are entitled to higher praise, since they are suggestive, which the drama can scarcely be called. They are moreover tender and graceful, though incomplete, and at times commonplace. The "Maiden and the Sea" is the best. The confidences which the maiden addresses to the sea are pleasant and original enough, but occasionally silly; and it is hard to say whether we are most pleased or vexed with the entire poem of which the following stanzas are all we can quote:—

Oh, rolling, rippling, restless sea,
Be hushed a little, and list to me,
For I have a secret to tell to thee,
A secret that thou must keep.
Know, he has already left the shore
Where thy southern billows break and roar
On long coral reefs for evermore,
And is sailing on the deep.

He is coming home, my love, my dear.
I know it is true; for 'tis written here,
In his own handwriting bold and clear,
That the ship is already afloat,
Which o'er thy fathomless depths, broad sea,
Is bearing him bravely home to me:
Be still awhile, and I'll read to thee
The letter my true love wrote.

He says he loves me so deeply and well
That no written words could ever tell
The love and longing that burn and swell
Within his faithful heart:
He says I am fair; but that's nothing new,
And the mirrors formed by thy waters blue,
When the winds are asleep, prove his words to be true;
So I need not read that part.

Then he writes: "Make ready, my own sweet Clare,
The bridal wreath for your golden hair,
A wreath of orange flowers, dainty and rare,
Fit crown for so fair a bride:
Make ready the lily-white robe and the veil
Of delicate lacework, rich yet frail,
That maidens wear when with pure love pale
To the altar steps they glide.

"Far, far too long we have lived apart,
So with the next ship I intend to start,
And ere three months to clasp to my heart
The fairest maid in Kent."
The fairest maid! with pride I glow
To think that my love should deem me so;
And it's not the least bit vain, you know,
To be glad that he's content.

The "Dramatic Studies" of Miss Augusta Webster are of a different and altogether higher order. They are powerful, original, and full of deep and sometimes passionate earnestness. They possess, moreover, many

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of the highest attributes of poetry, and have a strong weird beauty which makes them noticeable, even in an age so prolific as the present in verse excellent in almost all respects. The earlier poems, "A Preacher" and "A Painter," are very remarkable for the care of the mental analysis which the author has undertaken; and in both, and the latter especially, the cry which is uttered comes from the heart, and the satire upon the age is full of truth and power. Very remarkable are the "Jeanne d'Arc" and the "Sister Annunciata," the latter being the longest and most ambitious attempt in the volume. Our favourite, however, is the "Snow Waste," a noble and imaginative poem of which any living poet might be proud. Its story is singularly weird and impressive, and there is a wonderful sublimity about its versification. Of this a few opening lines will give some idea:—

I saw one sitting mid a waste of snow,
Where never sun looked down, nor silvering moon;
But far around the silent skies were grey,
With chill far stars bespeckled here and there,
And a great stillness brooded over all.

Its story is that of one who, for a curse he utters upon love, is deprived of the power either to love or to hate. The force of the poem is undeniable, and the legend is one the memory of which is not easily lost.

"Eros" is a series of connected love verses of no particular merit. The following poem is as characteristic as any, and may be accepted as fairly representative of the whole. It possesses the undeniable merit of shortness:—

The dew is on the flowers,
And the diamond in the cave;
A light is in the hours,
And the amber on the wave.

A star is in the skies,
And a bird is on the tree;
But the beaming of two eyes
Is of dearer worth to me.

"Lyrical Thoughts" have more piety than poetry in them, and are, on the whole, below the average of religious verses.

NEW NOVELS.

Armada. By Wilkie Collins. (Smith, Elder, & Co.)

THIS tale has suffered much, in our opinion, from having been published in parts. Mr. Collins' pen is so forcible in its portraiture that portions of the story appear too tragic until seen in their proper places. But for our own part, we are not inclined to quarrel with the author for the extraordinary ability with which he dissects evil minds, any more than we should find fault with the first practitioner of the age for having performed a successful operation on some dark and terrible disease. The principal character, Miss Gwilt, is certainly a very disagreeable subject, but none the less life-like, although we trust an uncommon specimen rather than a type of a species. There is an astonishing *vis* in the light which Mr. Collins throws from his dark lantern on all the suspicious persons he brings under its influence, before he takes them up and imprisons them for ever in his books. This power reminds us of a common experiment made to prove that colour is due to the effect of daylight on a substance; for certain articles when illuminated by an artificial ray are seen stripped of all their beauty, in their own dull native ugliness. Such is the result produced by Mr. Collins on sham virtue; we are enabled by his process to see the demon lurking under the sentimental sighs and the deceitful tears of Miss Gwilt. We would again remark that where the reader is asked to follow the career of vice apparently successful, yet all the while writhing under its own remorse—the conscience which it cannot quiet with sleeping potion or any other remedy—he is invited to look on what is really a most moral spectacle. There are, we are aware, many advocates for the suppression of public executions, as adverse to the best interests of society in the demoralization they induce by making crime familiar. Surely

the same argument cannot apply to those works where the genius of the writer gives no mild euphemistic delineation of wickedness, but tears away all its speciousness from guilt by the strength of his description of its unhappy career. Not only is Miss Gwilt shown always in a most degraded state of heart and mind, but more, she has but little feeling of any kind given to redeem her; no soft touches to call forth our regretful sympathy, but just enough of conscience to manifest the terrific punishment persons of superior mind and gifts are to themselves, when they persevere in evil. There is another great proof of ability in the discrimination of characters. Many writers only afford one type; most of their *dramatis personæ* are only different because they have different actions to perform, different words to speak. In "Armada," the persons introduced like first-rate actors enter into their parts; what they say is evidently said because it is the expression of their thoughts. "Speak, that I may know thee," is Mr. Collins' motto. The peculiar minds presented to us are all true to the workings of their habitual or second nature; they think, talk, and act according to their principles, and their hearts and minds are thereby laid bare for our inspection.

The character of Midwinter is very happily conceived; of coloured parentage, his mother being a native of one of the West India Isles, he is hereditarily superstitious, but although he has suffered far greater hardships than Miss Gwilt, nothing can be more beautiful than the unselfishness and warmth of affection he displays in return for Armadale's kindness. A dream of Allan Armadale's, which faithfully foreshadows the plot, has been narrated to Midwinter by Allan, and makes such an impression on him, in connexion with the warning left by his father, that he is nearly distracted. He at one time dreads that he is Allan's evil fate; at another, his love for his friend draws him back to him in order to be his protection.

We have already stated that the personages introduced are specialties rather than ordinary types of life. The clever lawyer Pedgift and his son; the dotting old Bashwood and his despicable son, the mean spy belonging to a secret inquiry office; Armadale and his stupid good nature and general weakness; the horrible old mother Oldershaw, most hateful of all in her *quasi*-converted condition; the still more abominable doctor, one of that detestable lot who prey on the follies of the world, but who every now and then, in their over greed for extorted money, put themselves into the hands of the law and meet with their deserts; Miss Milroy and her father and mother—in short, all of these persons are depicted with a marvellous fidelity to nature, and, still more difficult, are skilfully and carefully made subservient to the one design. We cannot think that anything but good can result to the reader, who is thus shown the wickedness of his own day, not softened down, but glaring in all its worst and most repulsive features. The plot is entirely constructed so as to show the power of mischief possessed by an unscrupulous yet beautiful woman. The novel opens with a prologue which foreshadows the action of the play. It appears therein that the cousin of a wealthy Allan Armadale is made his heir instead of the son who had disgraced himself and become an outlaw. Wrentmore, become Allan Armadale by having the property left him, is outwitted by the disinherited Armadale, in a marriage with a Miss Blanchard, of Thorpe Ambrose. This marriage takes place through some forged letters written by Miss Gwilt, a girl protected by the Blanchards, whom they have picked up for her good looks, and made a sort of half companion, half attendant to Miss Blanchard. Wrentmore is furious, and discovers that a certain Ingleby, who has been his intimate friend in Barbadoes, has given him poison, and, during his illness, stolen his letters, &c., and palmed himself off on the Blanchards as Allan Armadale; which, in fact, he

is, but not the one intended. Wrentmore ultimately follows Allan Armadale and his wife, who are on board ship, in his yacht, and saves the wife from shipwreck, but locks the husband into the cabin, where he is drowned by the rising water, the vessel being waterlogged. The ship, though abandoned, still floats, and the body of Ingleby, *alias* Armadale, is recovered, brought ashore, and buried, without anyone suspecting who the murderer was. Wrentmore, *alias* Allan Armadale, leaves a letter telling his son of these facts, and warning him not to associate ever, either with Miss Gwilt or the son of Ingleby and Miss Blanchard. The whole story then is to show the machinations of Miss Gwilt to secure to herself, first of all, Allan Armadale's property, with or without himself. The meeting of the parties who are warned never to meet of course takes place. Miss Gwilt gets as governess into a family who have hired a house belonging to Allan Armadale, son of the outlaw and Miss Blanchard, at Thorpe Ambrose. Miss Gwilt comes just at the critical moment when Allan Armadale has quarrelled with Miss Milroy, daughter of the Major Milroy who is Allan's tenant. Allan, of course, falls into love with Miss Gwilt. Mrs. Milroy, who is bedridden, but frightfully jealous of her husband, ferrets out something of the antecedents of Miss Gwilt. She manages to set Allan Armadale on the same track. Aided by his man of business, Pedgift, Allan is disenchanted, and returns to his first love, Miss Milroy.

Miss Gwilt leaves the Milroys on hearing of the attempt made to unveil her character, but threatens Miss M. with her vengeance for having crossed her path. All the world sympathizes at first with Miss Gwilt; but at last she loses this support by trying to recover Armadale, having, however, entrapped Midwinter, really the son of Wrentmore and a coloured lady. Midwinter has been assisted by Allan Armadale when in great distress, and has become, in consequence, devotedly attached to him. Miss Gwilt tells her lover, Midwinter, that she is being persecuted by his friend Allan, and causes a quarrel between the two friends. She manages to leave Thorpe Ambrose in the same carriage with Allan Armadale, in order to carry out her purpose, which is to personate Allan's widow, and obtain a maintenance for life out of the estate. She marries Midwinter in London, under his real name, Allan Armadale. Most of the novel is conveyed to us in Miss Gwilt's diary, in which all the workings of her mind are disclosed to us. After her marriage with Midwinter, the two friends are reconciled. Midwinter and his wife go abroad, he having obtained some literary appointment. Allan, after a time, comes over in his yacht and joins them. Mrs. Midwinter tries to poison Allan, but is prevented by Midwinter. A Captain Manuel, who had formerly married Miss Gwilt, is easily persuaded to join Allan Armadale's yacht as sailing-master, and to cause it to be wrecked. Mrs. Midwinter hurries back to England, making pretext of a "sick moter" to her husband, and hearing the yacht has been lost, she commences her attack on the estate as widow Armadale. Her husband follows her to England, but she calmly disowns him. Allan Armadale, however, has been saved from the wreck, and is also expected in England. Miss Gwilt determines to inveigle Allan into a certain villanous doctor's sanatorium, and there make away with him. The doctor teaches her how to use a chamber in which he fumigates refractory patients—in short, prepares a plan for murdering Allan by suffocating him. Allan is decoyed to the house, expecting to meet Miss Milroy there, who, he has been told, is out of her mind. Midwinter accompanies Allan, and occupies the next chamber to him. In the night they exchange rooms, and Miss Gwilt, *alias* Mrs. Midwinter, after setting the apparatus into motion for destroying the occupant of the chamber, discovers that her husband is in it, and not Allan. She drags Midwinter out,

and in a frenzy of despair shuts herself in and is killed. Such is the merest outline of a most dramatic tale. To say that the interest is most wonderfully kept up through the book, that the language is most graphic, and the skill in unravelling the plot consummate, is not too much to say of this most tragic of novel-writers. If life itself is full of such underhand evil proceedings we cannot blame him who discloses the fact to us; and that the narrative is not beyond nature, or, indeed, up to it, is too apparent to those accustomed to study our more celebrated criminal reports. If we are horrified by such characters as Miss Gwilt, Mother Oldershaw, the spy, and the mad-doctor, we are more than compensated by the sketch of Midwinter, whose devoted attachment to Armadale, in spite of all his own superstitious dread of the fatality of the connexion, renders him one of the most pleasing creations of Wilkie Collins' pen.

The novel is full, not only of most admirable delineations of persons, but also of touches of wit and pathos, displaying talents of the highest order. The engravings which are inserted in the book are drawn with great spirit, and present us with living images of the characters; we would specially notice the one in which the doctor catches a fly, and asks what Miss Gwilt would do with it, supposing it were Allan Armadale.

Mirk Abbey. By the Author of "Lost Sir Masingberd," &c. (Hurst & Blackett.)

THIS is an ably-written tale, although scarcely one of the characters is presented to us as endowed with virtues of a very high standard; yet there are instances of unselfishness and devoted love in the story quite sufficient to give that moral tone which should be the aim of every novel-writer. The plot is founded on a subject of which we have read a good deal lately both in poems and novels—bigamy. There is always something unpleasant in the selection of such cases, however innocently the offence of marrying again in the first husband's or wife's lifetime may have been committed. So good an opportunity for displaying high-wrought feeling under questionable circumstances is too tempting, we suspect, to be avoided; and we are willing to admit that either poem or novel must be beyond the usual course of life, unless written with very superior ability, to be sufficiently alluring to the public. We do not wish to depreciate "Mirk Abbey," but merely to point out the danger of setting any offence of this kind in such a light as to make it less forbidding to the person who reads the book. Lady Lisgard is the heroine of "Mirk Abbey." She has been found by a baronet, Sir Robert Lisgard, attached to the mast of a shipwrecked vessel. After a certain number of years—three, we believe—Sir Robert, who has fallen in love with the salvage of the wreck, persuades her to promise to marry him; he sends her for education to Paris. The novel opens with Lady Lisgard as a widow, left with three children—Sir Richard, Walter, and a daughter; the time, Christmas, carol-singers, &c., outside the abbey; a strange voice is heard among the singers; Lady Lisgard faints; a certain Mr. Derrick appears as a returned gold-digger, a great brandy-drinker, with plenty of money. Mr. Derrick is very free and easy, and amongst other freaks falls in love with Lady Lisgard's maid, Mary Forest. Derrick's manners give general offence to Sir Richard Lisgard, and the baronet orders the gold-digger off his premises. Walter Lisgard, who is represented as a general favourite, from his pleasing looks and manner, is always sparring with his brother. Being a turfite, in attending at a racing-stables near, he becomes intimate with Derrick, who puts him up to a good thing for the Derby, and lends him money to bet with. The description of the racing-stable, and, in short, the whole of this part of the narrative, is very clever and exciting. The horse which ought to win, belonging to Derrick and another

digger, is so queer in temper that only one jockey can manage him. At the last moment Derrick's partner and the jockey are missing, and the horse loses through ill temper, being ridden by a jockey who was not up to his tricks. This event nearly ruins Master Walter Lisgard, who gets disgusted with Derrick, and altogether displays himself in very ungracious colours; for Derrick, in spite of his roughness, has been very liberal to him. A certain young lady staying in the abbey has an offer of marriage made her by Sir Richard, but declines. It turns out that she is privately married to Walter Lisgard. Lady Lisgard confesses to her maid, Mary Forest, to prevent her marrying Derrick, that he is no other than her own husband, thought to have perished in the wreck of the vessel when she herself was saved. Mary Forest is the noblest character in the book, and does everything in her power to save her mistress from a disgrace which would also make all her children illegitimate. Derrick discovers that Lady Lisgard is his missing wife, although her ladyship uses many expedients to keep her secret; she even disguises herself, and leaves her son's house to live in a cottage near as an old French lady. Derrick is furious when he discovers how his wife has behaved to him, and attends the great fête of Sir Richard's attaining his majority, to denounce the whole business, and bring ruin on all the Lisgards. What with drink and uncontrolled anger, he gets himself taken up as a madman and a disorderly character, and as such is committed to the cage or lock-up for the night, in vain trying to spread the story of the bigamy. Mary Forest releases him, and he is dangerously wounded the same night by a blow from the arm of a windmill, and dies after being reconciled to Lady Lisgard, who declares that she never really loved anyone else, but could not bear to bastardize her children.

There is a great deal of feeling displayed in this novel; the style clear and nervous. Our interest, however, centres chiefly upon Derrick, who, with all his faults, is a sterling character. The secret is agreed on all hands to be preserved, and the novel ends with Lady Lisgard as still mistress of Mirk Abbey.

THE MAGAZINES.

Major Von Bocke concludes his "Memoirs of the Confederate War for Independence" in *Blackwood*. Wounded at Middleburgh on the 19th June, 1863, he "suddenly felt a severe, dull blow, as though somebody had struck me with his fist on my neck, fiery sparks glittered before my eyes, and a tremendous weight seemed to be dragging me from my horse." The doctor at first pronounced his wound to be mortal, and offered to execute his last wishes. Though his time, however, had not yet come, his campaigning was over. General Stuart died in his arms, May, 1864, and the shock was so great that he had a severe relapse. When he was better, President Davis gave him the rank of colonel, and sent him on a mission to England. "There I was saved the grief of being an eyewitness of the rapid collapse of the Confederacy, and the downfall of a just and noble cause." We have also a long and rather ambitious poem in blank verse, called "Ginevra da Siena." It reminds us somewhat of Shelley's "Rosalind and Helen."

Fraser says of "Ecce Homo": "It does not, in our judgment, show any considerable range or depth of study. The book is a novel—and not a good novel—under a critical disguise. It gives the impression of being written by a sheep in wolf's clothing." Professor Kingsley's Lecture on Superstition, which we have already noticed, is given here at full length; and there is an honest though rather severe criticism on "The Toilers of the Sea."

Macmillan opens with an amusing political article, headed "The Philosophy of the Cave." Dean Stanley gives his view of "Ecce Homo" at length, having already expressed himself favourably of the book in the *Contemporary Review*. Professor Bain has commenced going over the same ground which Mr. H. Lewes has done long ago in his "Biography of Philosophy," of which he has, we believe, announced a more complete

edition. It will be interesting to compare the views of these two veterans in the schools of "Early Philosophy."

"Armada," which we have taken special notice of elsewhere, is concluded this month in the *Cornhill*. We have also an exhaustive paper on "The Re-discovery of Dante's Remains at Ravenna." The chief facts are taken from the Report of the Commissioners, a document which, though printed, has never passed through a publisher's hands, and is exceedingly rare. The existence of it was scarcely known at Florence, and the author hunted it up, as one does a unique manuscript, in the official archives of Turin. However, here it is for the English public, and a more interesting document cannot well be imagined.

The *Month* reviews "Ecce Homo" from a Romish point of view; and considers the author would find most of his doubts satisfied in the bosom of an infallible Church. Its popular article is one on the "Journal of My Captivity," by Count Christen. His attempts to escape from the Neapolitan dungeons in the Jack Sheppard style are most interesting. But the author fails to impress upon us that his treatment in prison could be compared for a moment to that which the victims of Francis II. habitually underwent.

Some very appropriate words are to be found in *Temple Bar* under the head of "Finance, Frauds, and Failures." The history of one of the earliest and most successful joint-stock companies is told well, as, indeed, it ought to be; for the real narrator was one of the founders who "floated" it. The author consoles the public for the present crisis by pointing out to them that matters, bad as they are, would have been infinitely worse, had the delusion of "limited liability" endured much longer. It may, however, be very doubtful whether people who wish to make large interest on their money will take the matter very much to heart; the losses, though great, are widely spread; and when war and reform will permit, if "companies" do not come again into favour, some other plausible method of employing money will, with similar results.

The same key is struck in the *Leisure Hour*, under the head of "Stock Exchange Notes." The story here is not quite so racy, but the advice is equally sound.

The *Sunday at Home* will be interesting to all who take an interest in Cowper. Extracts from his unpublished manuscripts, and from Mr. Newton's private diary, give valuable information on his state of mind about the time of his brother's death, and his life at Olney.

We have received the *Eclectic and Congregational Review*, the *Sunday Magazine*, the *Family Herald*, the *Mother's Treasury*, the *Missing Link Magazine*, the *Children's Hour*, *Good Words*, the *Cottager and Artisan*, the *Christian Treasury*, the *Leisure Hour*, the *Sunday at Home*, the *Sunday Teacher's Treasury*, the *St. James's Magazine*, the *Sixpenny Magazine*, the *Day of Rest*, the *Colonial Church Chronicle*, the *Church Builder*, the *Church of the People*, *Routledge's Magazine for Boys*, the *Boy's Own Magazine*, the *Boy's Monthly Magazine*, the *Children's Friend*, the *Infant's Magazine*, the *Pulpit Analyst*, the *Monthly Magazine*, the *Englishwoman's Domestic Magazine*, the *Young Englishwoman*, the *Band of Hope Review*, the *British Workman*, the *Ladies' Treasury*, *London Society*, the *Sixpenny Magazine*, the *Union Magazine for Sunday-school Teachers*, the *Bible-class Magazine*, the *Biblical Treasury*, the *Sunday-school Teacher's Magazine*, the *Youth's Magazine*, the *Child's Own Magazine*, the *British Navy and Army Review*, the *Mother's Friend*, *Merry and Wise*, and the *Victoria Magazine*.

Wherefore, Whether, and Whither? or the Bible and its Would-be Re-translators. By Henry F. A. Pratt, M.D. (John Churchill & Sons.)—A society has been formed in Paris for the purpose of making a new translation of the Bible into the French tongue, which translation shall be received as an authorized version by all the different religious sects in France, and Dr. Pratt has availed himself of the opportunity of enforcing his peculiar views of biblical interpretation by addressing a letter on the subject to M. Amedée Thierry, the President of the Society.

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Dr. Pratt is the author of, amongst other works, a book entitled "The Oracles of God," which was reviewed a short time since in these columns. In this book he explained his reasons for believing that the received Anglican version of the Old Testament Scriptures is grossly incorrect, and laid down the principles of interpretation which ought, according to his opinion, to be applied, if the true sense of the original Hebrew is to be discovered. We cannot say that the perusal of the pamphlet before us has caused any change in the opinion we have already expressed of the merits of his scheme. It is certainly ingenious, and probably has a foundation in truth, seeing that in the infancy of written language hieroglyphic pictures were used to express ideas, and those hieroglyphs appear to have gradually lost their picture character, and to have become reduced to a series of letters which were used for the composition of words. We see from the Chinese language how such a change might have taken place in any language. If it were possible to show that the Hebrew alphabetic characters had this origin, and that each letter, therefore, has its peculiar fundamental idea, the discovery of that idea would certainly be valuable. We fear, however, its advantages would be more than counterbalanced by the disadvantages which would result from the discovery. Instead of the precise meaning which we naturally look for in a root word, we should have to derive such meaning from that of its several letters, the fundamental idea of each of which must be distinct. This would be to introduce so much uncertainty, and give room for such diversity of interpretation, that we have little doubt the establishment of our author's theory would do more harm than good. We fear, however, the search for the fundamental ideas of the Hebrew language is quite illusory, although it may be excused as a fitting exercise for an ingenious mind. We cannot agree with the results our author has arrived at, but we cordially recommend the pamphlet before us to the attention of those interested in the subject. It is clearly and ably written, and whatever success the writer may have in convincing his readers, he deserves every credit for his perseverance in bringing his theory before those who are the most competent judges of its value.

Paris Social. A Sketch of Every-day Life in the French Metropolis. By Lieut.-Col. H. R. Addison. (Darton & Co.)—Those who wish to learn the difference existing between an English and a French residence, the prices they ought to pay, the situations they should select, and all other economical matters of this kind, will find all they want in "Paris Social." In a very chatty, friendly manner, Col. Addison discusses with you the means of enjoying Paris. If you will only take him into your confidence, and admit frankly the state of your purse, you will get far more for your money, and render your sojourn, short or long, far more agreeable, than if you buy your wisdom by personal experience. He does not pretend to tell you so much that one hotel or one restaurant is better than another, as the best that can be made out of each. He frankly recognizes that the wine in Paris is almost invariably bad, and he has the good sense to recommend you to sound Armagnac rather than bad Cognac. There is really a vast fund of information in this little hand-book. Those who have often been, and those who have never been to Paris will be equally pleased with it, and we do not doubt to see its reputation established, and a second edition with some special advice for the hordes of Englishmen who will go over to see the Exhibition of 1867.

The Oratorical Year-Book for 1865; being a Collection of the best Contemporary Speeches delivered in Parliament, at the Bar, and on the Platform. Arranged and Edited by Alsager Hay Hill. (Warne & Co.)—This is a new attempt. Oratory is not in these times in very great demand. The best speeches of the day are meant rather to persuade by being read than by their delivery. They, or some of them, get reprinted in very cheap form, and so enjoy not a wider circulation than that bestowed upon them by the daily press, but one slightly more permanent. But if we wish to refer to them we must turn over our piles of pamphlets, and search for them amidst heaps of miscellaneous rubbish. Then there are other utterances of the time, which stand no chance of being reproduced even in that ambiguous fashion. The messages of Emperors or Presidents, the orations of foreign Ministers in a foreign country, sometimes never reach us at all except in the form of some

mutulating abstract. Mr. Hill has conceived the idea of collecting these and printing them together in a handsome volume. The book is divided into four sections. The first contains the best Parliamentary speeches of 1865, with, in some cases, abstracts of the less important ones delivered on the same occasion. The second, speeches delivered out of Parliament during the same year. The third comprises a few displays of forensic excellence, and the fourth a few foreign and American speeches. The editor intends to make this department a more important one in succeeding years. Mr. Hay has done his work well, and we wish the undertaking every success. The book should be on the table of every hotel and public reading-room in the country.

A Syriac Grammar. By George Phillips, D.D., President of Queen's College, Cambridge. The Third Edition, revised and corrected. (Cambridge: Deighton, Bell, & Co.; London: Bell & Daldy).—Until a great reform is made in the *ratio studiorum* of the theological classes in our Universities, we must remain far behind in the march of ecclesiastical intellect, as we see it daily advancing in continental Universities and Colleges, Catholic as well as Protestant. It is a lamentable fact that the majority of the young men who leave Oxford and Cambridge to "go up for Orders," are wretchedly deficient in one of the most important, and at the same time pleasing, branches of hermeneutical study in connexion with Scripture; and unfortunately are likely to continue so, till such time as the Examining Chaplains and those represented by them exact much more in quality and quantity from aspirants to Church emoluments than it has hitherto been the custom to require. To Biblical students who repudiate patristic exegesis, the necessity and importance of philological knowledge is sovereign, and cannot well be overrated. Besides Hebrew and Chaldee, which are indispensable, we most cordially recommend the Syriac, as a language which has peculiar claims to the careful study of all those who desire to attain to something above mediocrity in Biblical literature. Syriac throws a clear light on many passages which are comparatively obscure in the Hebrew text of the Old Testament; but it is to the student of the New Testament that a knowledge of this language is so particularly necessary; for the "Versio Syriaca" of the New Testament is of the greatest antiquity, and Syriac is supposed, and not without reason, to have been the language spoken by Christ himself. We are therefore glad to see that this language is becoming more familiar to a class from which we naturally expect much in the various branches of Scripture literature, and that the favourable reception with which the two first editions of Dr. Phillips' Grammar have met has induced him to publish a third and revised edition of this elementary work on Syriac. The chapters on Nouns, Pronouns, and Diacritic Points are very good; and the paragraph on Syriac Metre is so interesting that we could wish it were longer. Bardesanes, or rather St. Ephrem, has a worthy successor in the great contemporary Syrian poet, Abuna Issa, of the Patriarchal Maronite College at Beyrout, of which he has been appointed Rector by the Propaganda. Should Dr. Phillips publish a new edition of his Grammar, we would suggest that a valuable addition might be made by giving a few more reading examples with a sublinear word-for-word translation in English, and by pursuing the same course with the verbs in all their forms. These are desirable assistances to a young student, who would also be signally helped by judicious and particular references to the "Bibliotheca Orientalis," and the other works edited by Joseph and Simon Assemani, to say nothing of Michaelis or Hoffman, who have one and all deserved so well of philological studies.

The Annual Register. A Review of Public Events at Home and Abroad, for the Year 1865. New Series. (Rivingtons).—The value of this excellent compilation can scarcely be exaggerated. We live perhaps too fast to care very much about getting up very accurately exactly what not only ourselves, but the rest of the world has been doing during the past year. But it is not only proper, it is almost necessary that it should be done for us in some way or other. Here we have all that is needful in a very handsome form, well arranged, and well selected. The retrospect of literature has been done in a comprehensive, and not too critical spirit. The works of travel specially noticed are Mr. Hepworth Dixon's "Holy Land," Dean Stanley's

"Lectures," and Dr. Livingstone's "Zambesi." The chapters on "Art" and "Science" are what they should be. We thankfully place the book on our own shelf of reference, and as we shall often make use of it, cannot do less than recommend all literary persons and institutions to do the same.

PUBLICATIONS OF THE WEEK.

- A B C of Swimming (The). Being Easy Steps for Self-Instruction. With Coloured Illustrations. (Warne's Bijou Books. 6mo, cl. sd., pp. 95. Warne. 6d.)
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- BLACK'S Warwickshire Guide. New Edition. With Illustrations and Maps. Fesp. 8vo, pp. xii.—220. Black. 2s. 6d.
- Where Shall we Go? A Guide to the Healthiest and most Beautiful Watering Places in the British Islands, including all the Information generally wanted by those seeking a temporary or permanent change of abode. Illustrated. 4th Edition. Sq. 12mo, pp. xvi.—279. Black. 3s.
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SCIENCE.

POPULAR SCIENCE.

The Harmonies of Nature; or, The Unity of Creation. By Dr. G. Hartwig. (Longmans.)

POPULAR science now, as ever, in an anxious state, craves not merely for somewhat that amuses, but for somewhat instructive; and when it is possible to combine the ornamental and elegant with the positively useful phase of scientific thought, none will more rapidly than ourselves revel in the holiday which a little recreative science affords us.

The flowing and verbose sentences with which Dr. Hartwig thinks it expedient to enwrap his real science will displease correct and accurate thinkers, but ought not to blind us to the real merits of the book. The design, being essentially teleological, also stands in the way of its acceptance by the rigidly scientific mind; but perhaps for such it was never intended. We must not, therefore, be too severe upon a book which has, for a sufficiently large circle, many redeeming features. We have therein a series of anecdotes of the manners and customs, the "social life," of many animals, which rest on a higher basis than most of the common stories that are retailed from one elementary work to another. We have long desired to possess a work which should give really accurate anecdotes of the habits of animals; Dr. Hartwig has attempted to solve the difficulty, and we have here numerous facts recounted, which are not only amusing, but true. Our own zoological experience had not prepared us for the large number of well-ascertained facts respecting the intelligence manifested by the lower animals. In popular works there usually exists a tendency to exaggerate the amount of reason which these so often manifest; at the same time, a practice prevails of denying that the psychological phenomena so frequently presented are due to "reason," and of assigning them to what has been popularly termed "instinct." We give the following anecdote as an example. "Several of the *Siluridae*, or cat-fish, use the sharp spine of their dorsal fin in a very peculiar manner, for the obtaining of their food. Getting beneath the fish they have selected for their meal, they suddenly rise and wound it repeatedly in the belly." When we examine the beautiful structure by which the spine of the *Silurus* is preserved upright by a lock-and-trigger apparatus, a bolt-like arrangement from the body of the fish falling into a receptacle in the spine, the above no doubt well-authenticated anecdote affords an intelligible explanation of an anatomical complication which otherwise might not have been immediately clear to us. We observe with pleasure that the anatomical parts of the work are compiled with an exactitude that would do honour to graver treatises; and that frequent and accurate engravings of the osteological structure of many animals are given. These appear to be taken from reliable scientific works, and will, we have no doubt, familiarize the student with elementary facts of the highest import. We have outlived the "Three Hundred Animals" of our youth; the pages of Goldsmith and of Tylor are not scanned by the modern school-boy. To produce an amusing work, our authors see that it no longer pays them to be unjustifiably careless, nor to be deliberately untruthful. The skill of our best artists is now employed to adorn elementary scientific works. They will preserve the synthesis which should always exist between amusement and instruction; but which it is the tendency of lazy mankind to forget. Some of the illustra-

tions to the present work are highly interesting. We may take that of the "Walrusess defending their young," in which these hungry white bears are kept at bay by a group of walrusess, who are either facing the intruders or concealing their young in the water. When, however, we look at this picture, and reflect that the bears will go supperless to bed, we entertain a feeling similar to that evinced by the little boy, who, on being shown a picture of the Christians thrown to wild beasts in the Roman amphitheatre, said, with tears in his eyes: "Mamma, look at that poor little tiger in the corner; it will not get anything to eat!" The rhinoceros asleep, which is figured with the little *Buphaga* fluttering on its shoulder, is most admirably drawn. We have seen with much pleasure that the most recent and reliable works of travel have been drawn on during the compilation of the work. This reflects credit on those concerned in its preparation. Popular works above all others should incorporate the last results of the research of the day.

BLUMENBACH.

The Anthropological Treatises of Johann Friedrich Blumenbach, with Memoirs of him by Marx and Flourens, &c., Translated and Edited from the Latin, German, and French Originals. By T. Bendyshe, M.A. (Published for the Anthropological Society, by Longmans.)

IT has always appeared rather surprising to us that the career of Blumenbach did not obtain more admiration from his great contemporary, Goethe. We should have thought he was precisely the man Goethe would have delighted to honour. "Without haste, and without rest" might equally have been his motto. Blumenbach shutting himself up at ten years old to compose his stolen skeleton was followed by Goethe erecting a paper altar to Nature at the same age. Both were men of commanding presence, and both exacted no small amount of respect from those who surrounded them. Both were conversant with business and with the world as well as with their own special domain. Both died at an advanced age in harness, having been everything to the localities in which they had spent their lives. Beyond their love and capacity for work, their uninterrupted success, and the points we have already noticed, perhaps they had not much in common; and it might be unjust to Goethe to press the parallel further. The speciality of his attainments will prevent Blumenbach ever reaching what may be called an historical reputation; but there is a definiteness and completeness about the man which ought to have rendered him a more interesting and better known character, independently of his position in science, than he appears to be. Possibly the life by his old pupil and friend Dr. Marx, now for the first time translated into English, may introduce him to that large circle who delight to find their heroes in German courts and German universities.

Blumenbach was the first great naturalist who studied how to make science popular. He drew it "out of the narrow circle of books and museums, into the wide cheerful stream of life." As a teacher he appears to have been unrivalled. The school of Blumenbach, could science ever arrive, like art, at some grade of perfection, might have been as famous as that of Raphael. Fortunately the humblest pupil must, in the ordinary course of things, excel his master, if not in method, at all events in mere knowledge. He was the father and founder of Anthropology. It was he who first saw the true importance of the subject, and felt that it was worth the study of a life, and who gave it a definite and scientific character. He commenced, when twenty-three years old, with the inaugural dissertation, "*De Generis Humani Varietate Nativa*," and had already prepared a series of five additional tables of skulls to be added to his "*Decades Craniorum*," when death interrupted his course at the age of eighty-seven. Nothing could be more judicious than for a new

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society, founded for the promotion of Blumenbach's science, and which appears to have got a perpetual spring of vitality in its root, because it is in harmony with the at last demonstrated necessity of the age—the study of mankind—than the republication of the anthropological works of Blumenbach, in an English dress. To this have been wisely added the brief memorials of the Göttingen philosopher, presented to the Royal Society of Sciences of that University by his friend Marx, and the *éloge* of Flourens. There is great consistency in this course taken by the Anthropological Society. It is like an academy of medicine opening its career by the republication of the writings of Hippocrates, in a translated form, and may be regarded as having been the first duty of this society in its capacity of a publishing body. What was wanting for the accomplishment of such a design was the difficulty of meeting with a man of sufficient learning to translate and to edit a collected edition of these writings of Blumenbach, of adequate zeal in the cause of the new science to collate and to annotate these, which may be said to be its *principia*, in a proper manner, and one possessed of sufficient leisure to undertake so laborious a project and convert it into a labour of love, which should be its own reward.

Of the numerous portraits of Blumenbach the profile with a cap on, by L. E. Grimm, taken in an easy chair, *ad vivum*, at Cassel, 1823, when he was in his seventy-first year, and probably the very best, gives the most vivid idea of that great and manly old age, so well described by his biographer. This portrait has been reproduced bust-sized, and signed "Ober Medicinalrath Blumenbach," a facsimile of his monogrammatic autograph. There have been at least two sculptured figures of Blumenbach, the marble bust which is in the possession of his family, of which there is a duplicate in the University Library at Göttingen, dated 1812; and the bust of gypsum placed in Blumenbach's house. This latter was taken in 1837, when he was eighty-four, and represents him as a very old man, with a wide mouth and rather prominent jaws. In the Zoological Museum there is a third bust, in plaster, which is the model of the head by Kusthardt, of Hildesheim, for the façade of the very fine stone collegiate building erected about two years ago, upon which the bust of Blumenbach occupies the place of honour. The estimation in which his name is still held at his University may be judged of by this fact, and is equally evinced by Blumenbach's portrait being put in the centre, with those of six other distinguished professors surrounding it, in the lithograph by Honig, commemorative of the learning of Göttingen.

It is related of him that on one occasion, when he had invited a party to his house and a number of ladies were assembled, he said he would introduce to them a great stranger, whom they had never before seen. He then went out and fetched in a *Botocudo Indian* in his native costume, or under-dress, with large blocks of wood stuck in his lower lip and the holes in the lobes of his ears, to the great amazement and amusement also of the company. This was most likely in the year 1821, when two *Botocudos* were sent, under the care of Dr. H. Pohl, the Brazilian traveller, from the Crown Prince of the Brazils to the Emperor of Austria. These two men were engraved by Friedrich Fleischmann, and are, by a descent of barbarism unknown even to *Botocudos*, hideously represented in European dresses.

Blumenbach wrote a very clear and distinct hand in all the active period of his manhood. Marx tells us, that "then he was afflicted with a difficulty in using his writing finger," which induced him to learn to write with his left hand. This was most likely the disease called *scribblers' palsy*, and which is often the result of excessive writing. About the end of his life he returned to the use of his right hand, and succeeded well. His manuscripts about 1830 appear as if written with a very unsteady hand. He was accustomed at this

time to use different coloured inks, as red and a brilliant green, to render certain words and passages more emphatic, or to draw attention to them.

Blumenbach was a great reader. Marx mentions the fact that he had read every volume of voyages and travels in the University Library over and over again, made extracts from it, and prepared a triple analysis—namely, one arranged geographically, a chronological, and an alphabetical one (p. 21). How much reading had become a necessary source of amusement as well as of instruction to him is rendered apparent by what is related, that, within two days of his death, "He had books brought to him again, read them, had himself read to at intervals, and was particularly cheerful" (p. 36). That he was a most attentive reader is confirmed, if confirmation were needed, by the anecdote related of his habit of turning down the corner of the leaf whenever he met with a passage of more than ordinary interest in a book. It is said that on the receipt of Dr. W. F. Edwards's "*Des Caractères Physiologiques des Races Humaines considérées dans leur Rapports avec l'Histoire*," an essay written in a truly philosophical spirit, which opened out a new and most important field of inquiry in ethnography, he read it with so much avidity, and so frequently, that he had dog-eared in this way almost every page in the volume.

Blumenbach's house is now used as the Armenschule of Göttingen. It is an humble dwelling, with rooms of ordinary size. His *oratorium*, or lecture-room, the room in which his craniological collection was kept, his study, and his daughter's room, who was his amanuensis, are all pretty much in their former state, as he occupied them, and pilgrims may still visit this shrine formerly sanctified by his presence.

Marx has well said, in a somewhat German manner, "It was a happy chance that his first literary work was concerned with the races of men, and thus physical anthropology became the centre of the crystallization of his activity" (p. 8). And again, "Man always was and continued to be his chief subject, not from a transcendental point of view, which he gave up to the philosophers and theologians, but man as he stands in the visible world. Not only did he contribute essentially to his better comprehension and treatment, but it was not very easy for anyone to surpass him in practical knowledge of men" (p. 10).

In these comprehensive studies of man, Blumenbach was before his age, but not particularly so in his doctrine, for the essential purpose of his systematic work was a design to reconcile the origin of man to one presumed hypothetical source. Blumenbach turned to the study of man with a new and previously unknown vigour, determined to seek the knowledge of all the phenomena, derived from all available sources, to investigate man in all regions and in all ages, and to accumulate the facts of the natural history of the human species, taking the physical or anatomical facts to form a basis for the inquiry. Previous writers upon the subject had occupied their attention too much with the discussion of futile matters, facts and opinions many of which were not able to withstand the test of enlightened inquiry.

By far the most important of Blumenbach's publications upon the new science of which he was laying the foundations was his "*Decades Craniorum*." The issue of the first "*Decas*" was in 1790, and his attention continued to be directed to this work almost till the period of his decease, fifty years after. Of his collection Flourens has said: "Of all these collections, the most peculiar to Blumenbach, the most important, the most precious, at least for its object, was his collection of human skulls; an admirable monument of sagacity, labour, and patience, and the best established and surest foundation of the new science, which interests us all to-day, of Anthropology" (p. 55). In order to accumulate materials for his craniological museum, he had great advantages in the large number of

students who listened to his lectures at Göttingen, and who were always well received at the private residence of the Professor, thus learning and imbibing his tastes before being dispersed on the business of life to various quarters of the globe. By an active correspondence he kept up an intimacy not only with some of these, but also with many learned and scientific men; which, no doubt, facilitated his object materially. He duly appreciated the pleasures and the privileges of this extensive correspondence. Baron de Asch, in his capacity of Physician-General of the Armies of Russia, sent Blumenbach the choicest craniological treasures obtained from the different reigns of that vast empire, especially from Siberia. Indeed, the Baron was so zealous and judicious a collector, that the Blumenbachian museum remains to the present day almost unrivalled in the possession of a series of skulls of *Jacutes*, *Tunguses*, *Tschuwashes*, *Kirgises*, *Burats*, *Calmucks*, *Tartars*, &c., procured through his vigilant and persevering efforts.* At least, the very distinguished Professor K. E. von Baer, who has exerted himself under peculiarly favourable circumstances, residing in St. Petersburg, holding a very high position as an academician and professor, has apparently failed in obtaining much larger numbers of northern Asiatic skulls. Sir Joseph Banks also made many valuable contributions to Blumenbach's collection.

Although the author of the French translation of Blumenbach's Treatise, as Mr. Bendyshe points out, gave it a title which was not a correct translation of the original one, and which appears to have misled M. Flourens—he designated the essay, "*Upon the Unity of the Human Genus and of its Varieties*"—nevertheless this title was a tolerably correct expression of the scope of the work. That of the original dissertation is, "*De Humani Generis Varietate Nativa*," or on the native, or natural variety of the human race; and the chief object of the author was to point out how by native variation the different races of men might have been produced. In reasoning upon this theme, Blumenbach, and more especially his followers, take up the analogy of other animals, particularly domesticated animals, such as the pig, and especially the dog. But it is immediately seen that this is merely begging the question. By assuming that all the different kinds of dogs are the same, and derived from one source, whether the *Skye terrier*, the *greyhound*, the *Newfoundland dog*, the *dingo*, or the *Cuban mastiff*, it appears to be unnecessary, almost unreasonable, to call in question the unity of origin of every diverse race of man. The unsoundness of the premises is not alluded to or discussed by Blumenbach, Lawrence, or Prichard. In his first edition Blumenbach remarks, "I have written this book quite unprejudiced, and I have desired nothing so much as that the arguments which I have brought forward for the unity of the human species, and for its mere varieties, may seem as satisfactory to my learned and candid readers as they do to myself" (p. 98). This shows very clearly what he thought of the validity of his reasons for the unity doctrine.

After following Linnæus in dividing mankind into four varieties in this first edition, he goes at some length into the question of the form of the skull, maintaining at the close that it is "to the mode of life and to art," and nothing deeper, that almost all the diversity of the form of the head in different nations is to be attributed. Although, he says, he should very willingly admit the position of Hippocrates, that with the progress of time art may become a second nature (p. 121). Even at the present day, the notion that the deformations of art and accident may be rendered permanent by constant propagation, is not entirely exploded among highly-respectable authorities,

* "Georg. Thomas L. B. de Asch, carus olim auditor, nunc (1777) exercituum Russicorum medicus primarius."—Alberti Halleri Biblioth. Anatom. Tom. II. p. 463.

and Darwinianism has now come to keep it in countenance. One distinguished living writer on Craniology fully accedes to the Hippocratic doctrine, and even thinks that artificial compression may be so applied to the head as to modify the intellectual and moral powers. Still, it remains contrary to all human experience that any mutilation, such as circumcision, can be transmitted to the offspring. The reconciliation of these two opposite and contradictory positions, must be left to those who continue to receive the assumption of the physician of Cos.

It was in the second edition of the treatise of Blumenbach, issued in 1781, which is considerably enlarged, that he introduced the quinary division of mankind. Perhaps the merit of proposing this arrangement should be mentioned with special emphasis. The third and last edition of his work, 1795, is still further increased in bulk, although the number of sections, which he began to number in the second, remains the same, 90. It is almost double the size of the first edition. Still it finishes with this conclusion: "That no doubt can any longer remain but that we are with great probability right in referring all and singular as many varieties of man as are at present known to one and the same species" (p. 276.) Lawrence followed in support of this view in his eloquent and fascinating "Lectures," and Prichard's elaborate "Researches" had the same object. The former is like the successor of Blumenbach at Göttingen and the translator of his Anthropological works into German, Professor Rudolph Wagner, who, although at one period a zealous advocate of this view, came in the latter years of his life to renounce it.

The last edition of Blumenbach's treatise is the most important, and differs materially from the first. After again endeavouring to define and establish on secure grounds the differences between man and other animals, a definition which still occupies the attention of Anthropotomists, he proceeds at great length to discuss the causes and ways by which animals in general degenerate, and next those by which mankind in particular degenerate into varieties. He then concludes that the five varieties of mankind run into each other, but that five principal varieties may still be reckoned—the Caucasian, the Mongol, the Ethiopian, the American, and the Malay. As already said, this is the grand conclusion of his work, by which it is probable it will always be distinguished. He then goes on to establish his quinary division by carefully defining his five varieties of the human race. This portion of his treatise must be regarded as the result of much thought and previous elaboration; and at the same time he cautions the reader not to rest upon one or two of the characters given to each race, but to take several of them joined together; and then adds, that this union of character is not so constant but that it is liable to many exceptions in all the varieties. Had these cautions been present to the minds of many subsequent writers, who have treated of most of the branches of Anthropology, they would have prevented many errors which have been committed.

It may be worth mentioning, as not very generally known, that Blumenbach induced a favourite artist, Daniel Chodowiecki, to prepare a series of small designs which he etched to illustrate the five races of mankind. These etchings are neatly executed, and were introduced into the "Contributions to Natural History."

Blumenbach occupies, and seems likely always to occupy, a much higher position in Anthropology than either Linnæus or Buffon, both of whom treated upon the subject of the natural history of man. Probably this mainly arises from the former having taken up the subject more especially upon its right foundations—viz., anatomical and physiological grounds. Both Linnæus and Buffon regarded the races of men as mere varieties of one and the same original species; but they were neither of them accomplished anatomists, and neither of them so devoted

to the natural history of man. Blumenbach, as it were, took this branch of the science out of their hands, and treated of man much as a kingdom of himself.

His very intimate contemporary and friend, Von Soemmerring, the great anatomist, produced one of the most important and ablest anthropological works upon the corporeal difference of the Negro from the European; and his pupil, the celebrated Rudolphi, passed beyond Blumenbach in his conception of the diversities of human races, and with great candour attributed them to original causes. Still, it is to the latter that the honour of founding Anthropology upon a true basis must be ascribed.

It does not enter into our present design to point out the progress made in anthropological science since the day of Blumenbach. In that day, and until very recent times, it was regarded as not orthodox, and, therefore, not permissible, to venture to look upon human races, however much they differed, or were more properly contrasted, as having other than the same origin. It required men of the boldest minds to avow such a philosophical opinion. The amiable and excellent Dr. S. G. Morton, of Philadelphia, was vigorously and perseveringly attacked by a Churchman for venturing to declare such a view as the result of his observations and researches. But the effect of this controversy was finally very beneficial to freedom of opinion. It brought into the field two bold and uncompromising writers, in some degree as editors of Morton, whose works have been extensively read, and have contributed materially to bring the question of the origin of man out of the domain of theological polemics into that of science and of reason.

The effort on the part of the Anthropological Society to familiarise English readers with the works of one of the classical authors on the science is a great boon to all enquirers, especially to those who wish to learn the true history of the subject. That the Society has done well to entrust the undertaking to such zealous and able hands none will question, and that the great labour has been faithfully executed it is our pleasing duty to pronounce.

It might be possible to point out a few blemishes and oversights in the translation; which have, no doubt, originated in haste. If at any time they may be said to indicate slight carelessness, it is plain they are never the result of incompetency. In some passages, perhaps, the style might have been improved, without departing from the sense of the original, that sense which the translator has always kept steadily in view. The essay of Dr. Marx can scarcely be said to be faultless in style. These slight defects we are inclined to overlook, as we know that an author should always have the privilege of a second edition to enable him thoroughly to expurgate his pages; no eye is sufficiently vigilant to detect every flaw at once. That such may be the happy lot of the accomplished translator of Blumenbach's Anthropological Treatises we earnestly hope. His labours afford us at length the means to understand the extent and the profoundness of the studies of the Göttingen Professor.

Elements of Animal Physiology. By John Angell, Head Master of the Manchester Mechanics' Institution School. Buckmaster's Series. (Longmans.)—There is considerable merit in this little manual. It is perspicuous, full, and yet concise. The best authorities have evidently been consulted in its compilation. The arrangement of the matter is such as to render reference to any part of the subjects treated very easy. The mechanism of the digestive organs occupies a large proportion of the volume. The blood, its composition and circulation; respiration, and the respiratory organs; secretion and excretion, the structure and functions of the skin; the nervous system; and the tissues or structural elements, are all treated of with a business-like brevity that proves the writer to be one who is accustomed to pack knowledge in a small space. The chapters or sections are arranged in paragraphs, with boldly-printed

headings that invite the attention of the reader. A very fair index at the end makes the work useful as a book of definitions in physiology. The illustrative woodcuts are done with great care and clearness. Mr. Angell may be recommended as a useful guide for those who do not wish to be burdened with the elaborate and costlier treatises of the masters in the science.

SCIENTIFIC NOTES.

THE French papers speak of a new system of embalming, the invention of M. Audigier. It differs from the systems hitherto in use in the manner of introducing the preservative liquid. Heretofore it has been necessary to make incisions in the body for this purpose, but M. Audigier introduces it by the mouth, and also rubs the skin with a vegetable powder impregnated with the same liquid. The latter part of the process is not absolutely necessary, and the embalming may be performed after the body has been placed in the coffin. The official report states that after the lapse of twelve months bodies which had been submitted to the process were in a perfect state of preservation, the flesh having become as hard as wood.

THE International Social Science Association will meet this year at Florence on the 23rd of September.

DR. LAMBOTTE, Professor of Natural History at the University of Brussels, has introduced a novel and agreeable method of studying botany and geology simultaneously. He has organized a class, consisting of his own pupils and members of the Linnean Society, and he proposes to make three excursions for the purpose of studying the influence of the geological constitution of the soil upon the vegetation at the three principal periods of the year—viz., summer, autumn, and winter. The neighbourhood round Namur is the ground chosen for exploration.

THE Russian Government has organized a scientific expedition to proceed to the river Tchui, for the purpose of continuing the scientific researches commenced in the year 1864. The expedition is divided into two sections—mathematical and physical. The former is under the direction of M. Charles Struve, Director of the Poulkova Observatory, and will be occupied with astronomical and topographical observations. The latter will collect statistics of the industrial resources of Turkestan. The expedition is a numerous one, and is well furnished with the necessary instruments.

MM. ARRIVABENE, of Florence, Th. Mommsen of Berlin, and Canon Dollinger, of Munich, have been elected correspondents of the Royal Academy of Belles-Lettres of Belgium.

THE Royal Academy of Belles-Lettres of Belgium have proposed the following subjects for the concours of 1868: 1. Determine the influence which the establishment of Saxon colonies on the shore exercised in the manners and institutions of Flanders. 2. Write a history of the political and administrative relations which have existed between Belgium and the province of Burgundy, down to the conquest of the latter territory by France. The prize for the best essay in each of these questions will be one of 600 francs. The prizes founded by Baron Stassart are to be distributed as follows: 600 francs for the best written "Life of Van Helmont;" 3,000 francs for the best written "History of the Political Relations between the Belgian Provinces and the Empire of Germany from the tenth century down to the incorporation of Belgium with the French Republic." The memoirs may be written in French, Flemish, or Latin, and must be left with the Perpetual Secretary before the 1st of January, 1867.

A REPORT of the late expedition undertaken by order of the Emperor of Russia to explore the Kalmuck steppes, and especially the Valley of Manitch, is now in process of publication. The plain of Manitch has been proved to be a salt desert, which can never be made fit for the habitation of man. The Kalmuck steppe is divided into two zones. The most elevated is adapted for agriculture, the lower one resembles the Manitch Valley. Its character is entirely different from that of the other steppes of Russia. The attention of geologists will be drawn to the forthcoming report.

THE FRENCH CENSUS.

THE Census of France has been carried on during the last fortnight, and was to have been finished to-day. The method of simultaneous enumeration, which prevails in this country and also in Belgium, is not adopted in

France. It is the eleventh census which has taken place in France in the present century. The results are looked forward to with much interest, owing to the fact that since 1861, the date of the last census, the country has, on the whole, been in an eminently prosperous condition. Of all the European nations, France shows the slowest rate of increase in population. The 27,000,000 of 1801 had only increased by 9,000,000 in 1861. During the same period Great Britain had increased from 10,000,000 to 23,000,000, and this in spite of emigration. It will, doubtless, be remembered that in 1845 and 1855 much alarm was felt in France in consequence of the excess of deaths over births. In 1856 the statistics showed a more prosperous state of things. At the present rate of increase, it may be stated roughly that, whilst Great Britain would double its population in fifty years, it would take France two centuries to increase in the same proportion, or, to quote the *Saturday Review* of the 21st of October last, "the French would only double themselves in two centuries, whereas we should do so in a little over fifty." The shade of the late Mr. Malthus was no doubt greatly comforted by the statement, which must have amply compensated for the opposition with which Malthusian views were received during the author's lifetime. The greatest increase naturally takes place in towns, and a singular illustration of the popular saying that Paris is France, is shown by the fact that from 1851 to 1861 the population of the Department of the Seine increased by 531,595 inhabitants, or more than half the total increase of the whole of France, which only amounted to 930,000. After the Department of the Seine came the Departments of the Rhone, Bouches-du-Rhone, Nord, and others, having large centres of population. That attraction is proportional to the mass seems to be true, not only in the planetary, but also in the social world.

It is hoped that the new census will give details not only of the number of inhabitants, but also of the space which they occupy. The difference between English and continental towns in this respect is very striking. It is partly in consequence of the fortifications with which most continental towns are surrounded, that the number of square feet to each individual is much less on the Continent than in England. According to M. Jules Duval, of the *Débats*, each inhabitant of London has a space of 112 square metres, whilst in Paris the proportion is one inhabitant to every 46 square metres. It is a common saying, that statistics may be made to prove anything, and those of the last French census proved, or appeared to prove, that in the Government, in religion, at the bar, in the magistracy, and in the medical profession women were in the majority. Such a result would have satisfied the most ardent advocate for the "rights of women," but it turned out on examination that these figures only showed that the number of women dependent upon members of the above-named professions was in excess of the number of men. It is to be hoped that such heterogeneous elements will not be associated in the next returns. As a contribution to social science, the results of the census of 1866 will be of great interest and value. The statistics now being collected by the Agricultural Commission, which we noticed on the 7th of April, will doubtless be of great assistance in forming an opinion on the social position of neighbours. For some years France has produced from ten to fifteen hectolitres of grain in excess of that required for home consumption. It will be interesting to study the effects on agriculture of the introduction of machinery and of improved methods of cultivation, and whether these have been sufficient to compensate for the workers who are continually being drawn from agricultural districts to meet the ever-increasing demand for "hands" in manufacturing towns.

Before taking leave of the subject, we will give a few particulars of the Belgian system of enumeration. The census arrangements are under the control of the Central Statistical Commission, which has been in existence for twenty years. The first census was taken in 1846, the second in 1856, and the third will take place on the 31st of December next. A report presented by the commission to the Senate on the 14th of February last, but only printed a few days ago amongst the Belgian Parliamentary papers, states that the cost of the next census will be 550,000 francs, or about 11 centimes for each inhabitant, the population being assumed at five millions. It may be interesting to compare this with the cost of enumeration in other countries. The Austrian Census of 1857 cost about two millions of florins,

or 13 centimes per inhabitant. In England, the Census of 1861 cost £250,000, or 20 centimes per inhabitant; the United States Census of 1860 cost 1,850,000 dollars, or 31 centimes per inhabitant. It must not be forgotten, however, that the facts collected in these cases were not so numerous as those contemplated by the forthcoming Belgian Census. The inquiry which took place in 1861 for the purpose of collecting statistics of the trades of Paris, cost 239,884 francs, 121,654 forms being distributed and collected. The industrial portion of the Belgian Census will involve the distribution of ten times as many forms.

CORRESPONDENCE.

LORD BACON AS NATURAL PHILOSOPHER.
A REPLY TO AN ARTICLE BEARING THE
SAME TITLE, BY BARON LIEBIG.

(No. I.)

To the Editor of THE READER.

Sir,—In *Macmillan's Magazine* for 1863 there appeared an article by Baron Liebig on the claims of Bacon to be considered a natural philosopher, in which he has endeavoured to prove that our great countryman did nothing to forward the progress of natural philosophy, that his views were less advanced than those of his contemporaries, and finally, that "the result to which his method inevitably leads is nought." As the propagation of these views may do harm among those who know Bacon rather by his name than by his works, and while we know that his fame must endure unchanged so long as the sciences are cultivated by mankind, the smallest attempt to diminish that fame—whether among the scientific or the masses—should not pass altogether unnoticed.

I do not assert that Bacon was a natural philosopher, nor do I believe that his countrymen, or the world generally, regard him in that light; I may with safety affirm that those acquainted with his works do not; in fact it seems to me that Liebig creates the proposition, "Bacon was a natural philosopher," assumes that it is universally admitted, and then enters into its refutation. Bacon was a dabbler in practical science; the extreme activity of his public life, and the arduous nature of his various literary occupations, precluded him from bestowing much time on the trial of experiments. For a right cultivation of the sciences, retirement and comparative exclusion from the world are necessary, and much leisure time. I do not know of one great experimental philosopher who was much engaged in public affairs, or whose time was engrossed by pursuits external to science. Let us take some of the greatest who have appeared in the history of science—Galileo, Descartes, Boyle, Hooke, Newton—where can we find one who was occupied beyond the pale of science? The energies of these men were not divided, they were concentrated upon one class of subjects, and only when this is the case, can we look for a great experimentalist. It was far otherwise with Bacon: in succession Solicitor-General, Attorney-General, Privy Councillor, and Lord Chancellor, it was necessary for him to attend to all the most weighty affairs of state. Is it then to be supposed that he who so often complains of want of time to complete the "Magna Instauratio," could devote much time to the trial of experiments? We possess but a part of that great work; if Bacon had been less occupied he would undoubtedly have completed his design; nevertheless, we can but be amazed that he accomplished so much.

What may be claimed for Bacon is, that he was the architect of the sciences; that whereas before his time they had been scattered in various directions, he planned one grand edifice to contain them all. What care we if the architect was unable to make mortar or to build a wall? He gave us a great design, and if others had helped willingly with the work of building, there would have been no need for him to have undertaken the meaner offices; no need for him to have written, "I have at length become a mere labourer and hod-carrier, there being many things necessary for completing the design which others, from an innate pride, have avoided." To my mind it would be just as reasonable to abuse Handel because he was unacquainted with organ-building, or Turner because he was ignorant of the composition of his paints, as to abuse Bacon because he was not an experimental philosopher. It will not, therefore, be my object to prove that he is entitled to this design.

nation, but rather to disprove some of the very unjust and altogether unfounded accusations with which Liebig has assailed him.

1. Bacon's "*Historia Naturalis*."

The first section of the article contains a review of Bacon's "*Historia Naturalis*," in the composition of which, far more than in any other of his works, he plays the part of a scientific hod-carrier. It is avowedly, to a great extent, a compilation from the works of others. Aristotle, Pliny, Paracelsus, Scaliger, Acosta, Cardan, and Baptista Porta have contributed much of the matter, and we frequently find passages from their works introduced almost *verbatim*. I dissent from Liebig's statement, that "the subjects treated of in the '*Historia Naturalis*,' must be looked upon as the practical vouchers for his (Bacon's) particular mode of inquiry." It is precisely the reverse of this; with as much reason might we attempt to judge of the architectural beauty of an unbuilt building from a view of the bricks and tiles destined for its construction. Bacon expressly states that it must be regarded as the rough material from which the sciences are to be constructed, by the application of induction, combined with processes of rejection as described in the "*Novum Organum*."

Let us examine Bacon's own estimate of the work: "We candidly confess," he writes ("*Nov. Org.*" Lib. I., Aph. 117), "that our present natural history, whether made up of matter extracted from books, or from our own researches, is not sufficiently copious and well verified either to satisfy or to assist a legitimate interpretation." In Aph. 119 we read, "Our history and experiments will also contain, in the first place, much that is trivial and well-known; then that which is paltry and ignoble; and lastly, very subtle and merely speculative matter, apparently of no use, which may, perhaps, alienate and withdraw the attention of mankind." Again, in the "Preparatory to the History Natural and Experimental," he tells us it is to be employed as "but the garner and storehouse of things, wherein men must not tarry or dwell with pleasure, but must descend thereto as needs requires, when anything is to be made use of about the work of the interpreter which follows."

That portion of the "*Historia Naturalis*" known as the "*Sylva Sylvarum*" is the chief object of Liebig's criticism. It is a catalogue of one thousand miscellaneous observations, collected from various sources, and arranged without much attempt at order; Bacon evidently has doubts as to the accuracy of many of the statements, for he constantly prefaces a remark by "It is said," "It hath been reported," "We have heard," and similar expressions; moreover, he continually suggests that experiments should be repeated, that they may either be verified or disproved. I willingly admit that the "*Sylva Sylvarum*" is of no use in the construction of a science, that it contains much trivial and useless matter, numberless fallacious experiments and erroneous explanations. It gives us some idea of the science of the period; in condemning it we condemn that science. But Liebig would have us believe that natural philosophy was not in such a very bad state before Bacon's time. He tells us that Bacon was unfamiliar with the writings of his contemporaries, was ignorant of how much they had done for science, and of its progressive state. Now, the first extracts which Liebig gives (as visionary and as erroneous as any in the whole work) he admits were taken from the works of Paracelsus, but in a subsequent passage that author is applauded, and is placed among those with whose writings we are told Bacon was unacquainted.

As an example of the scientific literature of the period let us examine Baptista Porta's "*Natural Magic*."† This work was first published at Naples in 1558 in three books; an edition appeared at Antwerp in 1561 in four books, and it was soon after translated into Italian, French, Spanish, and Arabic; in 1589 it was published at Naples in an enlarged form of twenty books, and new editions appeared in various parts of Europe in 1607, 1619, 1644, 1651, 1677, and 1680; an English translation was published in London in 1658. I do not remember any previous scientific work (and scarcely one subsequently) which attained so much reputation, and was circulated so extensively. The author of this treatise was confessedly one of the most scientific men of his day; he was the founder of the first scientific

* First printed in Rawley's "*Resuscitatio*."

† "*Magia Naturalis: sive de miraculis rerum naturalium. Io. Baptista Porta, Neapolitano Auctore,*" Libri XX. Naples, 1559.

* "*De Augmentis*," Lib. VII., Cap. 1.

society, a member of the "Lyncean," and an author of reputation; the "Biographie Universelle," after stating that he rendered great service to the physical sciences, goes so far as to say "dont il contribua, plus qu'aucun des ses contemporains, a répandre le goût."

In the preface to the enlarged edition Porta informs the reader that he spared no trouble or expense to render it as perfect as possible; libraries in various parts of Europe had been ransacked, his own experiences were introduced, "labor, diligentia, et opes clarissimorum Heroum, Magnatum, Nobilium, et doctissimorum virorum," were freely contributed. If we look at the result of all this, we find the twenty books (or chapters as we should now call them) relate to the following subjects: 1, "Of the Causes of Wonderful Things;" 2, "Of the Generation of Various Animals;" 3, "Of the Production of New Plants;" 4, "Of Increasing Household Stuff;" 5, "Of the Transmutation of the Metals;" 6, "Of Counterfeiting Gems;" 7, "Of Magnetic Wonders;" 8, "Of Medical Experiments;" 9, "Of Beautifying Women;" 10, "Of Distillations;" 11, "Of Unguents;" 12, "Of Artificial Fires;" 13, "Of Tempering Steel;" 14, "Of Cookery;" 15, "Of Fishing, Fowling, and Hunting;" 16, "Of Ciphers;" 17, "Of Catoptrics;" 18, "Of Static Experiments;" 19, "Of Pneumatic Experiments;" 20, "Of the Chaos."

Although this work was avowedly written for the purpose of proving that the magic of nature is as wonderful as the magic which was then believed to be supernatural, we find in it a great amount of the rankest superstition, intermingled indeed sometimes with useful observations, but often with such as are fallacious and likely to mislead. The books relating to magnetic and optical experiments are the most important; in the others we find such subjects as the following: "How the Hand may be made White," "To Drive away Bears," "A Preservative against Envy," "Of Little Dogs," "How to Preserve Beans," "How to Make a Man Mad with Mandrake," "To Counterfeit Pepper," "How to Alter and Transform Tin that it may become Silver," "How to make a Man out of his Senses for a Day," "How to Drive Parasites and Flatterers from Great Men's Tables," "How to Hunt Partridges that are Drunk." Porta tells us that many of the observations were contributed by men who met at his house for the purpose of trying experiments and discussing scientific matters; we may therefore with some reason regard the "Natural Magic" as the transactions of the "Academia Secretorum Naturæ," which was founded by Porta. After the above specimens of the subjects discussed, we can scarcely be surprised that Paul III. ordered him to discontinue the meetings of the society, from a belief that unholy and forbidden arts were practised by its members.

Bacon freely consulted the "Natural Magic" during the compilation of his "Historia Naturalis." I do not find, however, that he has introduced any of the more superstitious and visionary matter to be found therein; and although Porta's work contains some experiments of greater importance than those to be found in the "Sylva Sylvarum," the latter is far less encumbered by relics of Middle-Age mysticism, and contains less puerile and trivial matter. I cannot wonder that Bacon consulted a work which, from the labour bestowed upon its composition, he might reasonably regard as the best collection of experiments extant; but the fact of its professing to be a collection of scientific facts taken from all sources, and the paucity of real scientific matter in it, represent to us forcibly the state of science at the period.

Liebig has quoted several sentences from the "Sylva Sylvarum" as examples of the matter which it contains, selected, he tells us, "because they are short, and take up least room." I give below some equally short sentences from the same work, in order to show that it is not entirely composed of passages of the nature of those which he quotes:—

153. "The loudness and softness of sounds is a thing distinct from the magnitude and exility of sounds; for the base string, though softly stricken, giveth the greater sound; but a treble string, if hard stricken, will be heard much further off. And the cause is, for that the base string striketh more air, and the treble less air, but with a sharper percussion."

In comparing "visibles and audibles," he writes:—

255. "Both of them spread themselves in round, and fill a whole floor or orb unto certain limits, and are carried a great way, and do languish and lessen by degrees, according to the distance of the objects from the sensories."

258. "Both of them do receive and carry exquisite and accurate differences; as of colours, figures, motions, in visibles; and of articulate voices, tones, songs, and quaverings in audibles."

268. "The species of visibles seem to be emissions of beams from the object seen, almost like odours, save that they are more incorporeal; but the species of audibles seem to participate more with local motion, like percussions, or impressions made upon the air. So that whereas all bodies do seem to work in two manners, either by the communication of their natures, or by the impressions and signatures of their motions, the diffusion of species visible seemeth to participate more of the former operation, and the species audible of the latter."

869. "The eyes, if the sight meeteth not in one angle, see things double. The cause is, for the seeing two things, and seeing one thing twice, worketh the same effect; and therefore a little pellet held between two fingers laid across, seemeth double."

As a contrast to some of Bacon's fallacious explanations quoted by Liebig, we may mention that he propounded a theory of fermentation very similar to that which is advocated in the "Letters on Chemistry." In speaking of "the motion of excitation" described as "a diffusive, communicative, transitive, and multiplicative motion," he writes "in a similar manner the leaven of bread, yeast, rennet, and certain poisons, excite and invite successive and continuous motion in dough, beer, cheese, or the human body: not so much from the force of the exciting matter, as from the predisposition and ready yielding of the excited substance." I may also mention that Bacon was the first to determine the relation of the volume of vapour to that of the liquid producing it,† and although the method which he devised for the purpose could only give erroneous results, it was ingenious for a time when there were no definite ideas as to the nature of vapours. It is not generally known we believe that the experiment proving at once the incompressibility of water and the porosity of the densest bodies, which is usually alluded to as "the celebrated experiment of the Florentine Academicians," was tried by Bacon more than thirty years before the establishment of the Accademia del Cimento.‡ A sphere of gold was employed for the Florentine experiment, while Bacon made use of a sphere of lead. In the "Phænomena Universi," Bacon gives a table of the specific gravity of seventy-three substances, gold being taken as the standard: the method which he employed was clumsy, but it must be remembered that this table is far more extensive than that of any previous observer. The "Historia Soni et Auditus," contains valuable and suggestive matter, and although it is impossible to say how much was extracted from the works of other writers, it will be allowed that the compilation of such a history was calculated to benefit science. I find in it the following suggestion for determining the velocity of sound.

"The inquiry concerning the space of time in which sound is carried along can be determined by this method. Let a man stand in a bell-tower by night, and another stand on a plain about a mile off, or as far as it is possible to hear the bell, and let him have at hand a torch, lighted, but covered. Then let him in the bell-tower strike the bell, and the other who stands on the plain raise the torch as soon as he hears it. By this method, from the space of time between striking the bell and seeing the torch, he who stands in the bell-tower can discover the time of the sound's motion."

The above extracts prove to us that, although the scientific attainments of Bacon were by no means brilliant, they are worthy of more recognition than Liebig is willing to bestow upon them; nevertheless, as I have previously mentioned, it is not my object to prove that our countryman is entitled to be called a natural philosopher.

In reference to Liebig's remark that Bacon always dreads mathematics "as though it were a poison," I beg to refer him to the "De Augmentis" (Lib. III., cap. 6.), where he will find it stated that mathematics ought to be the handmaid of physics; also to the following passage ("Nov. Org." Lib. II., Aph. 8): "Optime autem cedit inquisitio naturalis, quando physico terminatur in mathematico."

It is scarcely fair, I think, to censure Bacon for believing in the sympathy and antipathy of

bodies (the ideas relative to which he extracted from the works of Cardan), when it is borne in mind that more than thirty years after his death, in an assemblage of some of the most eminent scientific men in England, "Sir G. Talbot brought in his experiments of sympathetick cures;" and at the same meeting "Dr. Ent, Dr. Clarke, Dr. Goddard, and Dr. Whistler were appointed curators of the proposition made by Sir G. Talbot, to torment a man presently with the sympathetick powder."

Liebig accuses Bacon of recording experiments untruthfully, and of inventing experiments. He tells us, moreover, that "the odds and ends of knowledge" in the "Historia Naturalis" are the property of others, and are "hung out for show."

Such accusations as these are scarcely worth refuting; while we know that Bacon was incapable of inventing an experiment and recording it as tried, we cannot understand any man inventing experiments by the score, however much he might wish it; neither can we see the advantage of so doing, if we allow the possibility of it. In regard to the other accusation, no one can possibly believe that the author of such a noble treatise as the "De Augmentis Scientiarum" would compile a number of short treatises (avowedly taken from the works of others) "for show." No additional lustre can be added to the name of a man who, after perfecting a great work, applies himself to one of its minor applications. Bacon Liebig himself, who has almost created that branch of chemistry known as "organic analysis," would scarcely publish a carbon determination "for show;" neither would the author of the "Novum Organum" publish the "Historia Ventorum" "for show."

As to the assertion that Bacon was actuated by a desire for reward and approbation, we could point to numberless passages in which he laments that knowledge is more often pursued for profit or renown than for its own sake. There is scarcely a sentence which occurs so often in his works as the following: "And knowledge that tendeth to profit, or possession, or glory, is but as the golden ball thrown before Atalanta, which, while she goeth aside, and stoopeth to take up, she hindereth the race."†

"With Bacon," writes Liebig, "all is external; nowhere in his works do you find a trace of the inner joy or love which animated a Kepler, a Galileo, or a Newton in their examinations or discoveries, or the humility which the accomplishment of a great work called forth, on beholding how much more, and how much greater things were still to be done." Now, we say that Bacon's works are pervaded by that "inner joy or love," and by a genuine spirit of humility. In the preface to the "Magna Instauratio," he tells us that if he has done anything to benefit posterity, it was done "with true and genuine humiliation of spirit;" he frequently laments that he can accomplish so little, and he speaks of his incapacity for the work he is about to undertake, and his desire to receive correction from others; he desires to contend with no one, to found no philosophical sect, his philosophy is to make its way quietly and peaceably into the minds of men. "Alexander Borgia was wont to say of expedition of the French against Naples, that they came with chalk in their hands to mark up their quarters, not with arms to take them by force; so do we prefer that pacific entry of truth, when the minds of men, capable of receiving such a guest, are, as it were, marked with chalk, to that which is contentious, and makes a way for itself by controversies and disputes."‡ In one of his earliest works ("Valerius Terminus") he tells us, "it is no less necessary in this human kingdom of knowledge than in God's kingdom of heaven, that no man shall enter into it, except he become first as a little child." Again, in the preface to the "Novum Organum," he writes: "It is our happy fate (as we think it) for the sake of extinguishing and removing contradictions and mental commotions, to leave the honour and reverence due to the ancients untouched and undiminished, and to pursue our destined labour, and yet be able to obtain the fruit of our moderation. . . . We do not attempt to disturb the system of philosophy which now flourishes, or any other which may exist, either more perfect or more extensive. For we do not deny that the philosophy which is now received, and others of a like kind, encourage disputations, adorn discourses, and are with advantage employed in the duties of a professor, and in the affairs of civil life. Indeed

* "Nov. Org." Lib. II. Aph. 48.

† See "Nov. Org." Lib. II. Aph. 40; also the treatise "Phænomena Universi."

‡ See "Nov. Org." Lib. II. Aph. 45.

* See Register Book of the Royal Society of London Vol. I., 1661.

† "Valerius Terminus," chap. i.

‡ "De Augmentis," Lib. III. cap. 6.

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we openly confess and declare that the philosophy which we offer will not be of much service in these matters."

Perhaps the most striking example of the humility which was ever present with Bacon is to be found in the following passage, which I consider to contain some of the most elegant and singularly graceful diction to be found in his entire writings: "At length, breathing a little, and casting back our eyes over the way we have passed, this our treatise seems to be not unlike the sounds which musicians make when they are bringing their instruments to modulation, which, indeed, although harsh and grating to the ear, are yet the cause that the sounds which follow after are sweeter. So have we been as it were tuning the instruments of the Muses, that the chords may be struck by others hereafter with a better hand or plectrum."*

These and many other passages scattered throughout Bacon's writings tell us of the spirit which actuated him in the prosecution of his great design; all of them show that he laboured not for profit, not for reputation, but for the glory of God and the benefit of his fellow-men.

G. F. RODWELL.

(To be continued.)

FAR VISION.

To the Editor of THE READER.

Sir,—I have read with great interest Mr. Trood's letter on "Far Vision," which appeared in your journal on the 12th instant, as I am able to corroborate his opinion of the possibility of seeing the reflection in the sky of objects at a considerable distance, from my own experience. I remember perfectly well, about twenty years ago, the inverted figures of a church and a lighthouse suddenly making their appearance above the sea off Hornsea, a small watering-place on the Yorkshire coast. The representation was quite distinct, and continued visible, as near as I can remember, about five minutes. The occurrence excited great wonder among the spectators, whose attention had just before been attracted by a donkey race. At the time it was said that the church and lighthouse thus strangely become visible were situate on the island of Heligoland, which is about 300 miles distant from and immediately opposite the Yorkshire coast, and that the appearance is only seen once in about a hundred years. Perhaps some other explanation of the phenomenon than that given by Mr. Trood can be furnished, but I know of none.—I am, Sir, yours obediently,

CHARLES S. WAKE.

8 Gray's Inn Square, May 25, 1866.

THE FIGURE OF THE EARTH (NOT ARCH-DEACON PRATT'S).

To the Editor of THE READER.

Sir,—Dr. Pratt would willingly mystify us upon all the received views of astronomy and mechanics. Surely he is hard upon "E. V. N." in blaming him for not having read his earlier letters.

If, as Dr. Pratt supposes, the plumb-line always pointed to the centre of gravity of the earth, then the earth would necessarily be a perfect sphere, because, the level of standing water being perpendicular to the plumb-line, the sea would always be perpendicular to every radius drawn from the centre of gravity—a condition only compatible with a perfectly spherical form.

The direction of the plumb-line (in practice, I believe, the direction of the surface of a bath of mercury) is the actual measure of the direction of the earth's surface at the point in question. If the one varies in a manner different from what it would do in a sphere, the other will do so too. For what is the plumb-line? It is a line perpendicular to the surface of the sea. What is the direction of the earth's surface? It is the direction of the surface of the sea. There is no theory, mechanical or otherwise, involved in the determination of the earth's figure. It is simply a geometrical problem.

With regard to Mr. Evans' paper "On a Possible Geological Cause of Changes in the Position of the Axis of the Earth's Crust," to which Dr. Pratt alludes, I would refer him to Section 8 of "Herschel's Physical Geography." Though I have not thought much on the subject, I am inclined to surmise that Mr. Galton's model does not represent the true case of nature, because it has a fixed axis, which the earth has not. Take

a finger-ring set with a single stone, and spin it on the table. The stone will rise to the pole, and not be depressed to the equator, as it would be in an arrangement like Mr. Galton's.

Not being able to divest myself of the principles learnt in earlier years, I must, in obedience to Dr. Pratt's classification, subscribe myself

INTOLERANT.

To the Editor of THE READER.

Sir,—Dr. Pratt maintains two propositions, which are incompatible with each other:—

1. That a plumb-line everywhere points to the centre of the earth.

2. That the earth, at the sea level, is not a sphere.

If both are true, it follows that there are places where the plumb-line is not at right angles to the ocean surface, so that the water must there stand permanently out of level. In other words, the forces that determine the direction of the plumb-line, and those that determine the level of fluids, are not the same at the same points on the earth's surface. Will he explain this little difficulty in the way of his peculiar view?

[ALFRED R. WALLACE.

May 30, 1866.

"MIND IN NATURE."

To the Editor of THE READER.

Sir,—In No. 178 you review a work entitled "Mind in Nature; or, the Origin of Life," by Professor Clark, and in an extract therefrom, Mr. Clark, speaking of his investigations respecting the origin of *vibrios* from decaying muscle, says that he was "impressed with the daring thought" that the *vibrios* were neither more nor less than the fibrillæ of the muscle set loose from the fibres—a suspicion which he afterwards verified.

Respecting this discovery of Mr. Clark's, I also have been impressed with some at least equally daring thoughts. Mr. Clark says, as the result of his discovery, that these *vibrios*, being nothing more than "absolutely dead muscle," have, of course, no claim to be considered living animalcules; but he confesses that he cannot account for their activity. On this matter he has evidently adopted popular ideas without further thought. I, however, dare to think that, although the *vibrios* are nothing but the fibrillæ set free, they still may, and do, possess an individual existence. You, and many of your readers, have doubtless seen the paper in the *Quarterly Journal of Science*, by Professor Fick, on "Cell Life," in which the Professor sets forth his belief that man, and, indeed, every living organism, is simply a congregation or congeries of "cells," and that each of these cells possesses a separate independent existence. With these views mine entirely coincide, and I even go further than he, for I believe that these cells not only possess life, but also somewhat of intelligence, and that they not only would continue to exist, if suitable conditions were obtainable (as the Professor thinks they would), after the death of the man, animal, or plant of which they form a part, but that they do find the conditions suitable, and do accordingly continue to exist after that phenomenon has taken place; and that it is not "spontaneous generation," but simply the re-arrangements and re-combinations of these cells, that gives rise to the myriad forms of life developed in dead bodies and decaying vegetation. Respecting the intelligence I imagine these cells to possess, I may remark that there is evident intelligence in the action of the pyloric orifice of the stomach, in the formation of a new canal for the blood when an artery is tied, and in countless other "healing processes of nature" which will instantly suggest themselves to anyone at all acquainted with physiology, which cannot, as far as I know, be accounted for in any other way. No doubt these views of mine will be, by many, accounted not only daring, but whimsical and silly, while to others they may appear worthy of further thought; and it is in the hope that some one of the latter class, with more talent and more time than I am possessed of, will take up the subject, that I have written.—Yours, &c.,

WM. PICKARD.

May 28, 1866.

PROCEEDINGS OF FOREIGN ACADEMIES.

PARIS.

THE FRENCH ACADEMY.—May 21.—"On the Dilatation of Solid Bodies by Heat, by M. Fizeau; "On the Question of the Retardation of the Rotation of the Earth," by M. Delaunay; "Note

on Two Stars," by M. Le Verrier. MM. Wolf and Rayet have made some interesting observations on the spectrum of the star just discovered by M. Courbebaisse. M. Dumas read a short criticism on a work just published by M. Stas, on the atomic weights of simple bodies. An interesting paper was read by M. N. Joly, on a human monster, which was born some time ago at Toulouse, belonging to the class of exencephali. He proposed a new name for this particular example—*Metencephalus*, or *Opisthencephalus*. M. l'Abbé C. Richard reported the discovery of a workshop of flint instruments of the Stone Age, at Villegenon, Canton de Vailly, not far from the town of Sancerre. The spot had been occupied for a long time by a wood; when this was cut down, and the ground prepared for cultivation, vast quantities of the flints in question, hammers, anvils, axes, &c., were turned up, and have been used to pave the roads. A great number, however, still remain.

REPORTS OF LEARNED SOCIETIES.

ROYAL.—May 17.—General Sabine, President, in the chair.

The following papers were read:—

"On the Motion of a Rigid Body turning freely about a Fixed Point." By Prof. Sylvester.

"On Appold's Apparatus for Regulating Temperature and Keeping the Air of a Building at any desired Degree of Moisture." By Mr. J. P. Gassiot. Those Fellows of the Royal Society who were acquainted with the late Mr. John George Appold have often expressed their admiration at the various scientific arrangements which he from time to time adapted to his dwelling-house in Wilson Street, Finsbury Square. However intense might be the frost of winter or the heat of summer, or the brilliancy of the gas with which his rooms were lighted, when once under his hospitable roof you enjoyed a pure and refreshing atmosphere. Much of this was undoubtedly due to the steam-power he always had at command connected with his business premises immediately adjacent to his dwelling-house, by which he could at any time force a current of fresh air at a given temperature into any of his rooms; indeed, Mr. Appold always contended that dwelling-houses could not be made thoroughly comfortable as habitations without the aid of steam-power; but among the many of his arrangements to obtain equable temperature in rooms, there were also those that do not require the aid of steam-power, so seldom applicable in private dwellings, but which, nevertheless, might be easily adapted with comfort and advantage as regards the health of the inmates. These were his automatic temperature regulator and his automatic hygrometer. Mrs. Appold has had the original apparatus repaired and placed in perfect working order by Mr. Browning, who has offered them in her name to the President and Council of the Royal Society. She desired the author to express her hope that they will oblige her by retaining them among the other scientific apparatus belonging to the Royal Society, as a mark of respect to the memory of one who always esteemed the honour he received when he was elected into that body in June, 1853. The author annexed a description and drawing of both instruments.

"Condensation of Determinants: Being a new and brief Method for computing their Arithmetical Values." By the Rev. C. L. Dodgson.

"On the Spectrum of a New Star in Corona Borealis."* By William Huggins, F.R.S., and W. A. Miller, M.D. "On May the 16th, one of us received a note from Mr. John Birmingham of Tuam, stating that he had observed on the night of May 12 a new star in the constellation of Corona Borealis. He describes the star as 'very brilliant, of about the 2nd magnitude.' Also Mr. Baxendell, of Manchester, wrote to one of us giving the observations which follow of the new star, as seen by him on the night of the 15th instant. 'A new star has suddenly burst forth

* The Astronomer Royal wrote to one of us on the 18th, "Last night we got a meridian observation of it; on a rough reduction its elements are—

R.A. 1866, May 17..... 15h 58m 56s.08,
N.P.D. 63° 41' 53",

agreeing precisely with Argelander, No. 2,765 of "Bonner Sternverzeichniss," declination + 26°, magnitude 9.5. Mr. Baxendell writes on the 21st, "It is probable that this star will turn out to be a variable of long or irregular period, and it may be conveniently at once designated 'Corona.' " Sir John Herschel informs one of us that on June 9, 1842, he saw a star of the sixth magnitude in Corona very nearly in the place of this strange star. As Sir John Herschel's position was laid down merely by naked eye allineations, the star seen by him may have been possibly a former temporary outburst of light in this remarkable object.

* "De Augmentis," Lib. VIII., cap. 3.

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in Corona. It is somewhat less than a degree distant from ϵ of that constellation in a southeasterly direction, and last night was fully equal in brilliancy to β Serpentis or ν Herculis, both stars of about the 3rd magnitude.* The same night we observed this remarkable object. The star appeared to us considerable below the 3rd magnitude, but brighter than ϵ Coronæ. In the telescope it was surrounded with a faint nebulous haze, extending to a considerable distance, and gradually fading away at the boundary.† A comparative examination of neighbouring stars showed that this nebulosity really existed above the star. When the spectroscope was placed on the telescope, the light of this new star formed a spectrum unlike that of any celestial body which we have hitherto examined. The light of the star is compound, and has emanated from two different sources. Each light forms its own spectrum. In the instrument these spectra appear superposed. The principal spectrum is analogous to that of the sun, and is evidently formed by the light of an incandescent solid or liquid photosphere, which has suffered absorption by the vapours of an envelope cooler than itself. The second spectrum consists of a few bright lines, which indicate that the light by which it is formed was emitted by matter in the state of luminous gas.‡ The authors proceeded to give special descriptions of these spectra, illustrated by a diagram. They went on—"It is difficult to imagine the present physical constitution of this remarkable object. There must be a photosphere of matter in the solid or liquid state emitting light of all refrangibilities. Surrounding this must exist also an atmosphere of cooler vapours, which give rise by absorption to the groups of dark lines. Besides this constitution, which it possesses in common with the sun and the stars, there must exist the source of the gaseous spectrum. That this is not produced by the faint nebulosity seen about the star is evident by the brightness of the lines, and the circumstance that they do not extend in the instrument beyond the boundaries of the continuous spectrum. The gaseous mass, from which this light emanates, must be at a much higher temperature than the photosphere of the star, otherwise it would appear impossible to explain the great brilliancy of the lines compared with the corresponding parts of the continuous spectrum of the photosphere. The position of two of the bright lines suggests that this gas may consist chiefly of hydrogen. If, however, hydrogen be really the source of some of the bright lines, the conditions under which the gas emits the light must be different from those to which it has been submitted in terrestrial observations; for it is well known that the line of hydrogen in the green is always fainter and more expanded than the brilliant red line which characterizes the spectrum of this gas. On the other hand, the strong absorption indicated by the line F of the solar spectrum, and the still stronger corresponding lines in some stars, would indicate that under suitable conditions hydrogen may emit a strong luminous radiation of this refrangibility.† The character of the spectrum of this star, taken together with its sudden outburst in brilliancy and its rapid decline in brightness, suggest to us the rather bold speculation that, in consequence of some vast internal convulsion taking place in this object, large quantities of gas have been evolved from it; that the hydrogen present is burning by combination with some other element, and furnishes the light represented by the bright lines; also that the flaming gas has heated to vivid incandescence the solid matter of the photosphere. As the hydrogen becomes exhausted, all the phenomena diminish in intensity and the star rapidly wanes. In connexion with this star, the observations which we made upon the spectra of α Orionis and β Pegasi, that they contain no absorption lines of hydrogen, appear to have some new interest. The spectra of these stars agree in their general characters with the absorption spectrum of the new star. The whole class of white stars are distinguished by having hydrogen lines of extraordinary force. It may also be mentioned here that we have found that the spectra of several of the more remarkable of the variable stars, namely those distinguished by an orange or ruddy tint, possess a close general accordance with those of α Orionis, β Pegasi, and the absorption spectrum of the

remarkable object described in this paper. The purely speculative idea presents itself from these observations, that hydrogen probably plays an important part in the differences of physical constitution which apparently separate the stars into groups, and possibly also in the changes by which these differences may be brought about."

GEOLOGICAL.—May 23.—Professor A. C. Ramsay, F.R.S., Vice-President, in the chair. John Clarke Hawkshaw, Esq., B.A., C.E., Beverley, Yorkshire; and Lieutenant-Colonel Valentine Labrow, of the 19th Surrey Rifles, F.S.A., F.R.G.S., Club Chambers, 15 Regent Street, W., were elected Fellows.

The following communications were read:—

"Notes on the Geology of Mount Sinai." By the Rev. F. W. Holland. Communicated by Sir R. I. Murchison, Bart., K.C.B., F.R.S. The physical features of the peninsula were described as exhibiting in the north an extensive table-land of limestone of Cretaceous age, supported and enclosed on the south by a long range of mountains composed of syenite, porphyries, and schistose rocks. Near Jebel Serbal is a mountain of Nummulitic limestone; and a limestone, apparently of more recent date, occurs near Tor and Ras Mohammed. The author further stated that in some parts of the peninsula the syenitic mountains are capped by horizontal beds of sandstone of considerable thickness, which are unaltered at their contact with the syenite. This sandstone formed the great mining district of the Egyptians in Sinai, and is now worked for turquoises, which appear to occur more or less in veins. Raised beaches were discovered by the author, on the western side of the peninsula, at elevations of from 20 to 30 feet.

"On a New Genus of Phyllopodous Crustacea from the Moffat Shales (Lower Silurian), Dumfriesshire." By Henry Woodward. The fossil described consists of the disc-shaped shield, or carapace, of an Apus-like Crustacean, the nearest known form to it being *Peltocaris aptychoides*, Salter, from which, however, it is at once distinguished by the absence of a dorsal furrow. A line of suture divides the wedge-shaped rostral portion of the shield from the rest of the carapace, the two parts being seldom found together. From their strong resemblance to *Discina*, the author proposed for them the generic name *Discinocaris*, and named the species *Brœniana*, after Mr. D. J. Brown, who first drew his attention to it.

"On the Oldest Known British Crab (*Protocarcinus longipes*, Bell, MS.) from the Forest Marble of Malmesbury, Wilts." By Henry Woodward. The author stated that three genera and twenty-five species of Brachyurous Crustacea had already been described by Prof. Reuss and H. von Meyer from the Upper White Jura of Germany; but as no limbs or abdominal segments had been met with, it was more doubtful where to place them than the species now described, which had nearly all its limbs *in situ*, and a portion of the abdomen united to it. *Protocarcinus* closely resembles the common spider-crabs—the *Maidæ* and *Leptopodidæ* living on our own coasts.

"On the Species of the Genus *Eryon*, Desm., from the Lias and Oolite of England and Bavaria." By the same. The genus *Eryon* of Desmarest was established for certain extremely broad and flat forms of *Astacidae* found in the Solenhofen limestone near Munich, and first described in 1757. The late Dr. Opper has recorded fourteen species, two of which, *E. Barrovensis* and *E. (Coleia) antiquus*, are from the lias of England. Mr. Woodward gave descriptions and figures of *E. Barrovensis*, McCoy, and five other species—namely, *E. crassichelis*, *E. Wilmscotensis*, and *E. Brodiei*, from the lower lias; *E. Moorei*, from the upper lias of Ilminster; and *E. Oppeli*, from the lithographic stone of Solenhofen.

"Notes relating to the Discovery of Primordial Fossils in the Lingula-flats in the neighbourhood of Tyddinglwadis Silver-lead Mine." By Mr. J. Plant. The discoveries described in this paper included the finding of *Paradoxides* near the second adit of the Tyddinglwadis mine, in the lower lingula-beds, and subsequently of further specimens in the neighbourhood, associated with fragments of *Anoploleptus* and *Theca*. A detailed examination of the district undertaken by the author and Mr. E. Williamson had proved the correctness of their opinion that the strata at Tyddinglwadis belong to the Primordial zone, and that within a limited area, extending east from the boundary line of the Lower Cambrian grits, the rocks ought to yield a series of fossils of Primordial types. This examination had also

enabled them to draw a section extending from the junction of the Lower and Upper Cambrians at Cefn Ddiddw to the base of Craig-y-Dinas, which was described in detail by the author, who adopted the following division of the beds:—

Lower Cambrians or Harlech Grits.				feet.
Upper Cambrians	Lower beds	Lingula	Tyddinglwadis slates	1,136
	Middle beds	Lingula	Cwmheisian slates	2,500
	Upper beds	Lingula	Hafod Owen sandstones	5,000
	Upper beds	Lingula	Rhywffely slates	1,500
				10,136

The following specimens were exhibited:—

1. A collection of rocks and fossils from the neighbourhood of Mount Sinai; exhibited by the Rev. F. W. Holland.

2. A series of crustacea illustrating Mr. Henry Woodward's papers; exhibited by Mr. Woodward, Mr. Charles Moore, the Rev. P. B. Brodie, and Captain Hussey.

ZOOLOGICAL.—May 22.—Dr. J. E. Gray, V.P., F.R.S., in the chair.

Mr. Sclater made some remarks on a rare American Monkey from Demerara (*Pithecia leucocephala*) lately presented to the Society by Mr. W. H. Barton, of the R.M.S.S. "Wye."

A communication was read from Mr. J. Y. Johnson, Corr. Memb., describing a new species of Berycioid Fishes from Madeira, proposed to be called *Trachichthys darwini*.

A paper was read by Mr. Henry Adams, describing fifteen new species of Shells from Formosa, collected by Mr. Robert Swinhoe, H.M. Vice-Consul in that island.

Dr. J. E. Gray, F.R.S., read some notes upon the specimens of Tortoises from South America in the collection of the British Museum.

Dr. Gray also made some remarks on the specimens of Porcupine (*Hystrix*) in the gardens of the Society and in the British Museum, and pointed out the characters of a supposed new species of this genus living in the Society's gardens, which he proposed to call *Acanthion grotei*, after Mr. A. Grote, by whom the specimen in question had been presented to the Menagerie.

A communication was read from Professor A. Newton, on the species of birds of the Madagascarian genus *Bernieria* of Bonaparte.

Mr. P. L. Sclater exhibited and made remarks on six new Passerine birds from America, belonging to the sub-order Oscines.

Mr. Flower exhibited some insects captured in the Atlantic, on board the ship "Hotspur," about 300 miles from land.

MATHEMATICAL.—April 21.—Professor De Morgan, President, in the chair.

The following gentlemen were elected members: Professor W. J. Adams, Messrs. O. G. Downes and A. W. Young.

Professor Smith read a paper "On a Formula for the Multiplication of Four Theta Functions."

ROYAL GEOGRAPHICAL.—May 28 (*Anniversary*).—The report of the council stated that 157 new members had been elected during the past year, of whom nineteen were life compounders; and that the total number on the list was now 2,089 ordinary, 5 honorary, and 63 honorary corresponding fellows. The income of the society was 4,905l. 8s. 3d., the expenditure 4,307l. 4s. 5d., and the funded property now amounted to 13,500l. 800l. 8s. 3d. had been spent in expeditions during the year.

The following gentlemen were elected members of council for the ensuing year; those names in italics being new in their respective offices. President: Sir R. I. Murchison, Bart. Vice-Presidents: Vice-Admiral Sir G. Back, J. Crawford, F.R.S., *F. Galton*, F.R.S., Major-General Sir H. Rawlinson, M.P. Trustees: Lord Houghton, Sir W. C. Trevelyan, Bart. Secretaries: C. R. Markham, *R. H. Major*. Foreign Secretary: *C. C. Graham*. Councillors: J. Arrowsmith, Major-General Balfour, *S. W. Baker*, T. H. Brooking, Lord Colchester, Admiral R. Collinson, R. W. Crawford, M.P., *Hon. R. Curzon*, Sir W. T. Denison, F.R.S., J. Fergusson, F.R.S., Right Hon. Sir T. Fremantle, Bart., W. J. Hamilton, F.R.S., Sir J. C. D. Hay, Bart., M.P., F.R.S., Captain F. Jones, *Herman Merivale*, Sir C. Nicholson, Bart., *Laurence Oliphant*, M.P., W. Spottiswoode, F.R.S., *Viscount Strangford*, Dr. Thomas Thomson, F.R.S., Major-General Sir A. S. Waugh, F.R.S. Treasurer: R. T. Cocks, Esq.

The Founder's Gold Medal was given to Dr. T. Thomson, for his labours in the Western Himalayas and Thibet, and the Patron's, or Victoria Gold Medal, to Mr. W. Chandlee for his exploration of the Purus River. A testi-

* On the 17th this nebulosity was suspected only; on the 19th and 21st it was not seen.

† On the dependence of the relative characters of the bright lines of hydrogen upon conditions of pressure and temperature see Plücker and Hittorf, "Phil. Trans." 1865, 21.

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monial of one hundred guineas was presented to M. P. B. du Chaillu, and a watch, value twenty-five guineas, to Moola Abdul-Medjid for his journey over the Pamir Steppe, in Central Asia. After the elections the President read his annual address on the Progress of Geography.

QUEKETT MICROSCOPICAL CLUB.—May 25.—Mr. P. le Neve Foster, V.P., in the chair. A paper was read by Mr. H. Wigg, "On Some Motions in the Pale Blood Corpuseles." Arrangements were announced for two Field Excursions in the month of June. Mr. James How exhibited some sharply-executed photographs of *Pleurosigma angulatum*, taken by Captain E. Curtis, of the United States Army, with one of Powell's $\frac{1}{25}$ object-glasses. Fourteen members were elected.

MEETINGS FOR NEXT WEEK.

MONDAY.

ROYAL INSTITUTION, 2.—General Monthly Meeting.
ASIATIC, 3.—Anniversary.
ENTOMOLOGICAL, 7.
BRITISH ARCHITECTS, 8.

TUESDAY.

ROYAL INSTITUTION, 3.—"On the Application of Physical Geography and Geology to the Fine Arts," Professor Ansted.
ANTHROPOLOGICAL, 8.—"On the Head Forms of the West of England," Dr. John Beddoe; "Report on Bone Cave at Ulverstone," Mr. J. P. Morris.

WEDNESDAY.

GEOLOGICAL, 8.—"On the Metamorphic and Fossiliferous Rocks of County Galway," Professor R. Harkness; "On the Metamorphic Lower Silurian Rocks of Carrick, Ayrshire," Mr. J. Geikie, communicated by Professor A. C. Ramsay; "On a Cheirotherian Footprint from the Base of the Keuper," Professor W. C. Williamson, communicated by the Assistant-Secretary; "On Some Remarkable Heaves or Throws in Penhall Mine," Mr. J. W. Pike, communicated by Dr. C. Le Neve Foster.

ROYAL SOCIETY OF LITERATURE, 8.30.—"On the Monasteries of Mt. Athos," Rev. J. Beaumont; "On the Exploring Expedition to Palestine," Mr. Vaux; "On Some Coins of Crete," and "On a Stylograph of the Crucifixion," Mr. Hogg.

THURSDAY.

ROYAL INSTITUTION, 3.—"On Ethnology," Professor Huxley.
ROYAL SOCIETY CLUB, 6.
LINNEAN, 8.—"On Myostoma, a New Genus of Burmanniaceae," Mr. John Miers; "On Cortical Cuneate Rays and their Origin," Mr. George Sigerson; "On New Zealand Lichens," Mr. W. L. Lindsay; "On the Surface-Fauna of Mid-ocean in Foraminifera," Major S. R. J. Owen.
CHEMICAL, 8.—"On the Course of Chemical Action," Mr. A. Vernon Harcourt.
ANTIQUARIES, 8.30.

FRIDAY.

ROYAL INSTITUTION, 3.—"On the Source of Muscular Power," Professor Frankland.
ASTRONOMICAL, 8.

SATURDAY.

ROYAL INSTITUTION, 3.—"On Ethnology," Professor Huxley.
ROYAL BOTANIC, 3.45.

ART.

ROYAL ACADEMY EXHIBITION.

[FOURTH NOTICE.]

MR. JOHN FAED'S "What will happen" (108), in which we see a Cavalier with drawn sword waiting behind a door, in at which cautiously peers an armed and determined-looking Roundhead, is dramatically conceived, and painted with all the well-known finish of the artist. His "Wappenschaw" (439), in the west room, is the largest and most ambitious work which has yet come from the artist's easel. In incident and detail, such as we can readily conceive accompanying the musters of the people for sports and pastimes half-a-century ago, the work is rich; and, from its strong, and we may add truthful characterization, there is little doubt the picture with those north of the Tweed will become a great favourite. It will engrave well, too, and when reduced to black and white, certain tricky bits of pretty colour which crop out here and there—the positive green bonnet of the girl in the centre—and which the artist had sufficient genius to do perfectly without—will of course offend the eye no longer. In aerial perspective, Mr. Faed has been rather careless, witness the distant target coming upon the same plane with the stock of the man's gun immediately in the foreground. Well, too, as he has managed certain portions of the sky, he has not been altogether successful with it as a whole. The tone is scarcely maintained throughout, arising no doubt from the unusually large canvas on which the artist has worked. In matters of costume, he is also rather unequal. The period, as regards the dress of most of the

figures, belongs to five-and-twenty years ago, and not to "half-a-century" since. The artist, however, preserves here so much of what is fast passing away, and has seized certain phases of Scotch humour which another generation is not likely to know much about, or perhaps even to appreciate, that we shall be glad to hear that it is to be placed in the hands of a competent engraver. The picture places Mr. John Faed in a far more prominent position than he has hitherto occupied on the walls of the English Academy, and it will be his own fault if he does not maintain it.

The advance of his countryman, Mr. Erskine Nicol, who has lately achieved the honours of associateship, is equally marked. He is much firmer and bolder in his handling, and stronger and more pronounced in his colour, but, like Mr. John Faed, he is apt to be a little adventitious occasionally. The yellow silk handkerchief on the table before the Steward, in "Paying the Rent," although precisely such a one as he would use, and lying precisely where such a man would place it, gives one the idea that Mr. Nicol was but too glad of the opportunity of introducing a pretty bit of positive colour. This was not so with the artist some years ago, and what he has gained in force he has lost in quality. We should like to see him more subdued, and what we say of his colour we would say most emphatically of his characters. No man has published more widely or more successfully the broth-of-a-boy idea of an Irishman, and we are perfectly satisfied with Mr. Nicol's powers in this respect; but surely there are other views in human nature to be worked, not the less valuable because less obtrusive: and an artist need not go on addressing the unimaginative *hoi polloi* for ever.

Another new associate, Mr. J. Pettie, errs in a similar way in his "Arrest for Witchcraft" (179), a work of great power, in spite of its apparently sketchy manner. Mr. Nicol is always making us laugh, and here, throughout a composition of many figures, Mr. Pettie does nothing to relieve the mind of the sorrow mixed with contempt which the contemplation of his work inspires. The poor old broken-down gentlewoman, whom some great mishap, peradventure, has brought to this unconscious state of silliness, and who is being accompanied to the horse-pond or the stake by a vulgar and infuriated rabble, has not in the whole stretch of canvas a single sympathiser; and Mr. Pettie intensifies our chagrin by making two figures in the background gaze sneeringly at the helpless object of the popular wrath. Had the artist reversed the expression of these two gentlemen, he would have been truer to historic probability and the requirements of a more elevated art.

Mr. Orchardson works from the same palette and with the same brush as Mr. Pettie. Their sympathies must be in fine harmony before such similarity in drawing, touch, colour, spirit, could have been produced; and we doubt if there is anyone who could discriminate sufficiently between them to pronounce assuredly which is which. "The Story of a Life" (262) is told with great impressiveness. The six girls seated in a row before the earnest nun show in their different ways how little they care for her experiences. "It is all gospel to you," they seem to think; "but we wish the revelation of all this made to ourselves before we will believe it. What are your experiences and trials to us? We must have trials, and temptations, and sorrows of our own before we can hear you with the ears of our understanding and of our heart." But the good nun detects nothing of this feeling in her listless auditors, and continues what is no doubt an edifying discourse, if she could only recall the minds of her hearers from wandering on the mountains of a thousand vanities to listen to her exhortation. The drawing here and there is not altogether satisfactory; the right hand and arm of the nearest girl are palpably wrong. The handling of both these men is ragged, sketchy, and

unsatisfactory; but the true stuff is here, and a more pleasing pronouncement will come by-and-bye.

Mr. John Stirling's "Hard Word" (361), in which we see a comely, well-bred peasant lass of the better kind, helping her less-instructed father, who has been arrested in his reading the newspaper by a hard word. The tone here is in capital keeping, and the little incident admirably expressed; but we scarcely think the artist so vigorous and masculine here as in his two pictures in the British Institution. There is no lack of force, however, in Mr. Houston this year, and he has been very fortunate in choosing a subject—"The Foragers' Bivouac—Prince Rupert's Lambs" (507), in which vigour and dash were appropriate. There is a bit of boisterous, trooper-like humour about the fellow holding up the cock to his companions in arms, and Mr. Houston has managed to group his figures well, and place them in fit surroundings. Mr. Cassie's "Morning on the Sands of Aberdeen" (529), in which we see a lusty fisher-lass trudging along cheerily by the sea-shore, is too high, like sundry other meritorious works in the present exhibition, to be properly appreciated; but, so far as we can see, it appears to be a faithful transcript from nature, in which refinement is not sacrificed to force. Almost equally badly placed is Alexander Johnston's charming picture of Mary of Scotland when a child at the Priory of Inchmahone, surrounded by her four Maries (473); and his "Scene from the Gentle Shepherd" (564), so sweet in tone and so pleasing in motive, is stuck in a corner, and almost on the ground. Mr. Rankley's pictures have shared no better a fate, and his "Julia Mannering" (604), and "Tis Home where the Heart is" (477), cannot be satisfactorily seen. These long and deservedly-popular contributors to the walls of the Royal Academy will, however, be pleased to remember that this apparent slight is but temporary, and very possibly accidental. Daubigny and Legros claimed consideration from the very fact of their being foreigners of undoubted art genius, and yet the Hanging Committee, somehow or other, has relegated them, with half-a-dozen other innocent but highly-accomplished men, to heights inaccessible to ordinary vision. We are not particular to dwell on this subject, feeling assured that with the new Academy building, and with the new Academy reforms, all will be as it ought to be.

Returning to the east room, from which we have been led away by a desire to give the Scotch school due consideration, we would call attention to Mr. Mason's suggestive rendering of Wordsworth's famous couplet—

The Swan on still St. Mary's lake
Floats double, swan and shadow.

His "Young Anglers" (492) will equally please all artistic eyes. Mr. Horsley's little girl "Going to a Party" (122) is very piquant, and painted with his usual felicity. "The Labourer's Reward" (114), by J. Clark; "Trial by Judge and Jury" (115), a very humorous mock affair among a lot of boys, and carried out with the most laughable accuracy of detail, by C. Hunt; "Rough Pastures" (116), by W. S. Rose; "The Bathers' Pool" (129), by F. Talfourd; "The Book-worm" (133), by C. Goldie; another "Book-worm" (157), by T. Gray, both carefully studied and conscientiously painted, the latter perhaps more striking in pose and more finished in detail; "Gran's Treasures" (146), by G. B. O'Neil; "In the Shade" (156), by A. B. Clay; "Petrucio" (147), by R. Hillingford; and "On the Way to School" (117), by E. Davis, are all very small in size, and the more likely to be overlooked. They possess, however, such art qualities as will commend them to the notice of any intelligent visitor.

Mr. Creswick's "Breezy Day on the English Coast" (128) is one of the best, as well as one of the largest, canvases he has painted for a long time. The windy look of the clouds and sky, the fine stretch of level sands be-

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tween the spectator and the castle, and the excellent taste and keeping of the whole scene, without strain or effort of any kind, will commend themselves to every one. Nor must we forget the very appropriate way in which Mr. Ansdell has introduced the two horsemen who hurry over the sands to their destination in the distance. The picture altogether we regard as a great success, and we tender the accomplished artists our hearty congratulations. Mr. Ansdell's own works, with the exception of "Water Carriers" (310), will be found in the west room. Of all the capital things he has sent, we much prefer his "Spanish Shepherds" (368).

Of Mr. Phillip's "Chat round the Brasier" (132), which we described some weeks ago, we need make no remark. It is considerably less in size than either his "Gloria," or his "Murillo;" but for absolute quality of tone and perfection in everything which makes art art, we do not think he ever painted a finer work. Compared with this work, everything near it looks painty and strained. It is this wonderful spontaneity, this full, fine feeling, over-riding, or rather dominating, the mere manipulative craft, which makes our great colourist the master he is. We think not how this or that effect was produced; we see only a veritable Spanish group, in a veritable Spanish interior, and we feel that, were we only to listen intently enough, we should catch the unctuous words of that provokingly proper old priest, and join heart and soul in the hilarity of that glorious Andalusian lass, on the discovery that, spite his clerkly robes and saintly office, an intense human nature was his, and a sprightly and touching humour was for ever running in and out of his homily, and playing at bo-peep with his willing and sympathetic audience.

MR. LUCY'S ARREST OF HAMPDEN AND CROMWELL.

This remarkably clever picture—one of the best studied and most telling episodes which Mr. Lucy ever painted—is now on view at Mr. Graves's Gallery, Pall Mall. We would recommend our readers to pay the gallery a visit, and judge for themselves of a work which, in our opinion, has all the elements about it of true historic art, and which, when finished, will be a credit to the English school. Mr. Lucy's choice of subject is singularly fortunate, and he has been as singularly happy in its treatment.

MUSICAL NOTES.

THE season of the Sacred Harmonic Society concluded with an entire performance of "Elijah." We cannot say that the performances of the year have been such as to add to the reputation of the Society. With its immense subscription and flourishing exchequer, it surely might venture a little farther out of the beaten track. Many oratorios of Handel are waiting to be done, the utter neglect of which is rather inconsistent with the profession of Handel-worship so often put forward by the management. The prestige and position which the Society has fairly won will, of course, carry it along for awhile, however torpid may be the policy of the managers, but it will find out sooner or later that to be stationary is in effect to retrograde. We can only recall three performances during the past season which were of a character to interest a regular subscriber—namely, "Samson," "The Seasons," and "Naaman." These were all moderately good; but the remembrance of the cruel fashion in which, on another night, the "Requiem" of Mozart was murdered, counts heavily as a deduction from the pleasanter reminiscences of the year.

THAT admirable pianist, Herr Jaell, in some respects the ablest player of the day, appeared, according to promise, at the Musical Union *matinée* of last week, playing in one of Beethoven's Trios with MM. Wieniawski and Piatti. He also played with Mlle. Trautmann, a young *débutante* from the Paris Conservatoire, Schumann's rich and melodious Andante, with variations for two pianos.

ONE of the most interesting of the late performances at Her Majesty's Theatre has been that of Mlle. de Murska, in "Dinorah." This was the part, it will be remembered, in which

the lady turned the heads of the Viennese public, and certainly no music could better fit her powers. Signori Morgini and Gardoni continue to share between them the tenor parts at this house. The first-named gentleman may now be called, in spite of much in his style and manner that may be objected to, the most capable tenor we have on the Italian stage. His principal fault is the exuberant vehemence of manner, vocal and histrionic, which is invariably found in singers whose style has chiefly been formed on the boards of transalpine theatres. The violence which puts an Italian theatre in a fever of excitement does not "go down" with the opera-goers of London and Paris; and if Signor Morgini wishes to please here in the West he must manage to tone down a little of his passion. If he will do this the charm of such a superb voice, used, as it is, with more of the singer's art than we often get now-a-days, will not fail to have its due effect.

At the "London Saturday Concerts" at St. Martin's Hall, under the management of Mr. Howard Glover, to-night Madame Grisi will sing "The Minstrel Boy," and "Home, Sweet Home!" and Miss Louisa Pyne and Mr. Harrison will appear, as will also Mr. and Madame Weiss.

ACCORDING to the *Musical Standard*, Beethoven's pianoforte is stated to exist at the present time in Clausenburg (Claudiopolis), in Transylvania. It dates seventy years back, is a very well-made instrument, by Vögel, of Pesth, and contains a portrait of the great composer at the age of twenty years. After many vicissitudes, the piano has become the property of Mr. Samuel Gyulay, of Clausenburg, who is willing to cede it to a museum for its future preservation.

At the public rehearsal of the "New Philharmonic Concerts," at St. James's Hall to-night, conducted by Dr. Wylde, Mlle. Ilma de Murska, Signor Morgini, and Herr Jaell will appear. At the next evening concert, on Wednesday, the 6th instant, Beethoven's Pastoral Symphony will be given.—On Monday evening next, Signor Piatti's benefit takes place at the "Monday Popular Concerts," at St. James's Hall.—Signor Ardit's grand morning concert, at Her Majesty's Theatre, at which his orchestral selection from Wagner's Tannhauser will be performed, is fixed for Friday, the 15th instant.—A "Grand Opera Concert," at the Royal Italian Opera, Covent Garden, will be given on Wednesday, the 13th instant.

MISCELLANEA.

MR. JOHN GODFREY SAXE, the American humorist, has just completed a new volume of poems under the title of "The Masquerade and other Poems," published by Messrs. Ticknor and Fields, of Boston.

THE Narragansett Club, a New England literary society, has been formed for the republication of rare and interesting books relating to Rhode Island and other parts of New England. The first volume will contain: 1. A Brief Biography of Roger Williams, with a sketch of his writings; by Reuben A. Guild, Librarian of Brown University.—2. Key into the Language of America, or an Help to the Language of the Natives in that part of America called New England, together with brief Observations of the Customs, Manners, and Worships, etc., of the aforesaid Natives, in Peace and War, in Life and Death; by Roger Williams, of Providence, in New England; London; Printed by Gregory Dexter; 1643.—3. A Letter of Mr. John Cotton's, Teacher of the Church in Boston, in New England, to Mr. Williams, a Preacher there; wherein is showed that those ought to be received into the Church who are godly, though they do not see, nor expressly bewaile, all the pollutions in Church-fellowship, Ministry, Worship, Government; Printed at London, for Benjamin Allen; 1643.—And 4. Mr. Cotton's Letter, lately printed, examined and answered; by Roger Williams, of Providence, in New England; London; Imprinted in the Yeere 1644.

THE New York *Round Table* of the 12th ult. commits an amusing blunder, by confounding the writers of the "Acta Sanctorum," commenced by the Jesuit father, Bollandus, more than a century ago, and of which fifty-six large folio volumes are published, with a religious order. Speaking of a popular series of the lives of the saints, the first volume of which we announced in one of our April numbers, under the title of "Les Petits Bollandistes," it says: "How popular the 'Lives of Saints' are in Catholic countries, and how numerous the saints

themselves, may be gathered from the fact that those of one order alone furnish matter enough for fifteen octavo volumes, of which the first has been published, under the title of 'Les Petits Bollandistes, Vies des Saints d'après les Bollandistes et le P. Giry.'"

MR. JAMES PARTON'S "Life and Times of Voltaire" is announced for early publication by Messrs. Ticknor and Fields. They have also in the press a new work by Miss Gail Hamilton, "Summer Rest;" and the long promised "Treasures from the Prose Works of John Milton."

THE American fortnightly illustrated magazine, the *Galaxy*, is a most barefaced attempt to live by the licensed plunder of other men's brains, which we hope will be put a stop to by the passing of the measure now before Congress relating to international copyright. The *Galaxy* is made up in a great measure of articles stolen from a popular magazine, which is published by Mr. Strahan both in London and New York.

THE American News Company has just ready the fourth and concluding part of "The Gospel of Peace," a political satire which has had a great success in America, upwards of 45,000 copies having been sold. This satire was at first intended as a mere squib for insertion in a newspaper, but it grew under the author's hand, but then there was a difficulty in finding a publisher. The MS. went the round of the trade, but nobody would stand godfather to it, so the author printed it at his own cost and placed it in the hands of the American News Company for publication on commission. The name of the writer has not transpired, and perhaps that secrecy has been one of the elements of its success.

"BAKED Meats of the Funeral, by Private Miles O'Reilly," is the title which Mr. Charles G. Halpine, of the *New York Herald*, gives to a pitchforked selection of his contributions in prose and poetry to that paper, to the *New York Tribune*, and other journals, cobbled up in such haste, that even a quotation, in everybody's mouth, is given with the same haste and want of care which is visible in every page of the book, a volume of 378 pages, just published by Carleton of New York. The quotation referred to is thus given:—

The funeral baked meats
Did coldly furnish forth the wedding breakfast;

the words in italics we presume being looked upon as an improvement of Shakespeare's "marriage tables." It is high time, both in this country and in America, that criticism should exclaim against the reproduction of such trash in the form of volumes. As magazine or newspaper articles they have served their turn, and they should be allowed to float down the stream of oblivion, without further intrusion upon public notice. However, the book is well spoken of by some American critics, one of whom, in the *New York Tribune* of the 15th ult., particularly praises the poetry.

A LOCAL paper has just been started in one of the southern suburbs under the title of the *Norwood Post*, in the first number of which is a clever imitation of the Roman satirist called "Juvenal in London."

A NEW story, by the Author of "The Story of Elizabeth," will be commenced in the July number of the *Cornhill Magazine*.

AT Laas, near Bozen, in the Tyrol, a vein of marble has been discovered by Professor Steinhäuser of Baden, which is said to be equal to Parian.

THE Prince Napoleon's Roman house in the Champs Elysées has been converted into a restaurant.

ONE of the most celebrated of our forest trees, after holding supremacy, it is said, in its native forest for upwards of a thousand years, was uprooted in the late gales. The "Buck's Horn Oak" in the forest of Alice Holt, the remains of the great forest Anderida, which was visited by Her Majesty on the occasion of her reviewing the troops at Woolmer in 1861, is the venerable tree referred to. It was measured, at five feet from the ground, on the day before its fall, and the girth was found to be 22 feet 7 inches.

THE nineteenth volume of the Correspondence of Napoleon the First is curious as showing how much Bonaparte undervalued the abilities of his future conqueror, the Duke of Wellington, and our army of the Peninsula.

A VIRGINIAN paper, the *Fredericksburgh Herald*, mentions an anthropological curiosity in the

2 JUNE, 1866.

gradual change of colour in an adult negro, who was once as "black as tar." Within the last three months the negro's arms have become entirely white, the hands remaining dark. The whole body is now spotted and is becoming white. The negro has never had any sickness, and is in perfect health.

ON Friday next Messrs. Sotheby, Wilkinson, and Hodge will sell by auction a valuable collection of very choice proof impressions of engravings after Sir Joshua Reynolds, said to be the most perfect ever offered to public competition. On Monday, the 11th, they will commence an eleven days' sale of the stock of English and foreign prints of Mr. William Druggin, who is relinquishing that portion of his business.

THE article on "Ecce Homo" in the *Quarterly Review*, is attributed to Archdeacon Wordsworth, that in the current number of the *Month* is by Dr. Newman, and the one in the May number of the *Contemporary Review* by the Rev. T. Vaughan.

WE learn that the business of the late Mr. Nichol, publisher, of Edinburgh, is to be carried on by his son, who has been associated with him in it for upwards of sixteen years.

IN the French Minister's Report upon the Universal Exhibition which it is proposed to hold in Paris in the year 1867, there occurs the following sentence: "International Exhibitions promise to become perfect representations of modern society, in its various forms of activity." And an intention is announced of causing various historical reports to be compiled in France, showing its present state of progress. In order that the principle thus set forth may be illustrated as far as England is concerned, the Committee of Council on Education have determined to exhibit, among other evidences of the "activity" of our civilization, as far as possible, a complete collection of the periodical literature of the day, containing one specimen, which may be of any date in the year 1866, of each newspaper, review, literary, artistic, or scientific journal, magazine, tract, or pamphlet, play, &c., street-ballad, and the like, published in the kingdom of Great Britain and Ireland, or in any of the British colonies, in the course of the year 1866. It is proposed to send this collection, when completed, to the Paris Exhibition of 1867, with the view of conveying to foreign nations some idea of the enormous amount of periodical literature for which there is a demand in England and its dependencies.

THE Rev. Henry Wright, of Thuxton Rectory, Norfolk, has sent a letter to the Editor of the *Gentleman's Magazine*, showing that the portraits of John Flamsteed, Astronomer Royal, and Francis Blomefield, the Norfolk historian, are identically the same. It appears that the editor or publisher of the octavo edition of Blomefield's "History of Norfolk," published in London in 1805, being unable to find a veritable likeness of the historian, procured a portrait of another person, the exact counterpart of the topographer, and appended a copy of it to his work, which is gathered from the following words, printed in small type under the portrait given as Francis Blomefield in the above-mentioned octavo edition of his "History of Norfolk":—"Copied from an old print, originally engraved as the portrait of another person, but preserved and highly valued by the late Mr. Thomas Martin, as a striking likeness of the Norfolk topographer." "Here then," says Mr. Wright, "lies the history of this copied portrait, so exactly resembling in features and style that of John Flamsteed, that I believe no doubt of their identity can exist in the mind of any person who will place the two side by side, and subject them to even a passing scrutiny."

MR. CARDWELL'S Colonial Bishops' Bill has been printed; and, though anything but satisfactory, it clearly points to the great sham of the Bishop of Cape Town and his abettors, whether at home or abroad; and, by a somewhat lengthy and confused clause, gives him and them a loophole to escape from the ecclesiastical penalties which, if struck out in committee, as probably it will be, they will have hanging over their heads. This "peccavi" clause provides that "all episcopal acts which might lawfully have been done within any district or place by any bishop, lawfully chosen and consecrated by the free and voluntary consent of any clergy, congregations, and persons, voluntarily accepting him as their bishop, without any letters patent, or royal mandate, or license, shall be deemed to be and to have been valid and lawful, if done by any such bishop appointed under any letters patent, &c., by which legal jurisdiction shall have not (*sic*) been con-

ferred, unless it shall have been otherwise decreed by any laws in force within such district or place for the time being." With the exception of this clause, the bill unhesitatingly places the Church in the colonies in the same position as that now held by the Scottish and American sections of the Episcopal Church in regard to their connexion with the Church of England. By its ordination in the colonies will give no right to hold preferment in England or Ireland, without the consent of the English Diocesan, and without such subscriptions as would be required in England or Ireland as conditions of ordination.

DR. MARSTON'S "Favourite of Fortune" was played for the fiftieth time at the Haymarket on Tuesday evening.

THE second "General Exhibition of Plants, Flowers, and Fruits," at the Royal Botanic Society's Gardens in the Regent's Park, will take place on Wednesday next.

THE Royal Dramatic College *fêtes* will be held at the Crystal Palace on the 7th and 9th of July.

MR. SWINBURNE has a volume of miscellaneous poems in the press, which will shortly be published by Messrs. Moxon and Co. Mr. Tupper is about to issue an elegant impression of his "Proverbial Philosophy," to be termed the Bijou Edition. This edition, we are told, will complete the Two Hundredth Thousand printed of this work, and it will be dedicated, by permission, to Mr. Gladstone.

A CERTAIN spot in Seaford Bay, Newhaven, has long been dreaded by the local fishermen in consequence of their dredging nets having been repeatedly injured by some obstruction at the bottom. Last week the nets of a trawler were caught by this object, and after some twelve hours' hard work, with assistance from the shore, the crew succeeded in bringing up an ancient anchor of curious shape, encrusted to the extent of several inches in thickness, and covered with live oysters, shells, seaweed, and an immense quantity of oyster spat.

THAT microscopic marvel of art, from the Le Carpentier collection, a cherry-stone upon which is carved a charge of cavalry, which was so much admired at the Exhibition in the Champs Elysées, was sold last week by auction at the Hotel Drouet in Paris for nearly 920 francs.

THE term "Welcher," which came prominently before the public in consequence of the recent Lynch-law proceedings on the race-course at Epsom on the Derby-day, is thus explained in *Notes and Queries*: "A Welcher is one who lays a bet, and afterwards absconds, or makes himself scarce. It is sometimes difficult to account for the derivation of slang phrases; but we are informed that the word Welcher in sporting circles is usually considered to owe its origin to the well-known satirical ditty—'Taffy was a Welchman; Taffy was a thief.'"

THE twenty-fifth annual meeting of the members of the London Library was held on Saturday last at the society's rooms, St. James's Square. The Earl of Stanhope presided. From the report, it appeared that 94 members were added to the library during the year terminating the 30th April last, 9 of whom were life members, 3 members subscribing 2*l.* annually, 2 resumed their subscriptions, 78 subscribing 3*l.* annually, and 2 resumed their 3*l.* subscriptions. The loss to the library by death, withdrawal, or otherwise had been 52. There are at present on the library register 393 subscribers of 2*l.* annually, 268 subscribers of 3*l.* annually, and 239 life members, making a grand total of 900 members. A comparison of the addition and losses during the year showed a financial gain of 361*l.*, the losses amounting to 124*l.*, and the additions representing 485*l.* The increase in the number of members was larger by 24 than the increase reported last year, while the losses by withdrawals or otherwise were considerably less than those reported in previous years for some time past. The sale of the new catalogue in the first year of its publication had been considerable, but not sufficient to reimburse the Society for the expenses incurred. Nearly 200*l.* in excess of the receipts by its sale had been paid this year in clearing off all charges for the catalogue; yet, notwithstanding this special call upon the funds, and an outlay in the purchase of books considerably above that of last year, the committee were able to report a balance at the bankers' as large within a few pounds as that with which they commenced the financial year. The number of volumes added to the library during the year by purchase and gifts amounted to 1,502 volumes and 120 pamphlets. The number of volumes sent out

from the library for circulation during the year amounted to 29,725. In answer to a question put by Mr. Hewitt, who seconded the adoption of the report, the librarian (Mr. R. Harrison) thought that perhaps the special cause of the increase in the number of members was the publication of the catalogue, which had the effect of calling attention to the value of the library. It might also be attributed to the fact that they had during the past year advertised. The large library they had only required to be well known, and the more they advertised the more members they would have.

THERE is to be a local Loan Exhibition at the Hartley Institute at Southampton during the first week in July, to which Her Majesty has signified her intention to contribute by the loan of works of art. The list of contributions includes most of the influential residents of the county.

M. R. DE CAZENOVE has written an interesting volume under the title of "Rapin-Thoyras, sa Famille, sa Vie, et ses Oeuvres, Etude historique, suivie de Généalogies." The second volume of M. E. Hamel's "Histoire de Robespierre, d'après des Papiers de Famille, les Sources originales et des Documents entièrement inédits," is just published. Odysse-Barrot gives us "Histoire des Idées au 19. Siècle: Emile de Girardin, sa Vie, ses Idées, son Oeuvre, son Influence," in a volume of some 350 pages. A thick octavo volume of 676 pages on Equatorial America by Don Enrique Onffroy de Thoron, appears under the title of "Amérique Equatoriale, son Histoire pittoresque et politique, sa Géographie et ses Richesses naturelles, son Etat présent et son Avenir."

M. FRANÇOIS-VICTOR HUGO has added two volumes to his translation of Shakespeare, under the title of "Les Apocryphes," which contain Titus Andronicus, A Yorkshire Tragedy, Two Noble Parents, Pericles, Edward III., and Arden of Feversham.

MR. GLAISHER, accompanied by Captain Westcar, both of whom are members of the council of the Aeronautical Society, made a scientific ascent, in Captain Westcar's balloon, from Windsor on Tuesday last, and passed over the racecourse at Ascot during the last race.

MR. WHYMPER intends to attempt penetrating along the surface of the glaciers of Greenland into the interior, being convinced from the great quantity of deer that find their way to the coast, that there are, within the glaciers, well-grassed valleys and recesses. The preliminary trip, in company with a well-trained Danish guide, is to be made in the summer.

AT Oxford, on Tuesday last, New College carried off all the Chancellor's prizes: Latin verse, subject "Neapolis," Gabriel Henry Cremer; English essay, subject "Autobiography," Arthur Octavius Prichard; and Latin essay, subject "Tacitus et Thucydides inter se Comparati," John Wordsworth. The fine old bells of the college rang out a merry peal on the occasion. The Newdegate prize for English verse was obtained by George Yeld, of Brasenose College, the subject being "Virgil reading the *Aeneid* to Augustus and Octavius."

WE are glad to find that Mr. A. J. Beresford Hope, backed by the Council of the Royal Institute of British Architects, enters a protest against the demolition of Burlington House, Piccadilly.

IT is proposed to erect a statue to the memory of Lord Palmerston in one of the approaches to the Houses of Parliament, by public subscription, each subscription to be limited to 5*l.*, but smaller sums, according to the means of those subscribing, to be admissible. Messrs. Coutts and Co., Messrs. Ransom and Co., and Messrs. Smith, Payne, and Smith, will receive subscriptions, and Mr. H. Fleming act as honorary secretary.

MR. TOM HOHLER, and other artistes of Her Majesty's Theatre, will sing at the Crystal Palace concert this afternoon.

MR. JOHN WATERER'S exhibition of American plants will take place at the Royal Botanic Society's Gardens, Regent's Park, on Monday next, and on Monday, the 11th instant. The finest display of American plants, however, is at Messrs. Waterer and Godfrey's nursery, at Knap Hill, Woking.

THE new edition of the King of Saxony's German translation of Dante has been completed by the publication of the third volume, "Das Paradies." His Majesty's annotations (*Kritische und Historische Erläuterungen von Philalethes*) place the royal commentator in the first rank of Dante scholars.

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